THE NEW UNITARIAN

MAY, 1906

CONTENTS

"Progress by Negation"		144
Faith Triumphant—A Poem		146
Good Men Outside of the Church	Rev. F. S. C. Wicks	147
Belief is not Necessarily Faith	Rev. J. T. Sunderland	149
A Prayer		149
From Baptist to Unitarian Fold	Rev. Wm. S. Morgan Ph. D.	150
N. Y. State Conference of Religion	James M. Whiton	152
Unity Church, Redlands, Cal.	Rev. Maxwell Savage	154
"Each in His Own Tongue"		155
Circuit Work in Western Mass.	Rev. Margaret B. Barnard	157
Anniversary Programs		158
Nantucket Summer Meetings		160
"Amongst Ministers"		161
San Francisco		164
Publisher's Notice		164
The Chicago Associate Alliance	Mary C. S. Sperling	165
From Our Divinity Schools		166
The Improvement of Church Music		168
North Church Alliance		168
National Alliance Notes	Mary B. Davis	169
Notes From the Field		170
The Highest Good—Poem		173
Modest Service		174
Religious Reconstruction	Duren Ward	175
Psalms of the Larger Faith		176
New Books		178

Office of Publication Sidney, N. Y.

One Dollar a Year - - - - Ten Cents a Copy

EDITED FROM THE NEW YORK UNITARIAN HEAD-QUARTERS 104 EAST TWENTIETH ST., NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and 374 Sutter Street, San Francisco, Cal.

The American Unitarian Association

Founded in 1825

The chief missionary organization of the Unitarian Churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.
Address contributions to the Treasurer, Francis H. Lincoln, Esq.
Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society

Founded in 1827

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.
Treasurer, Mr. Richard C. Humphreys.
Superintendent of Book-room, Mr. Philip C. McMurdie.

National Alliance of Unitarian Women

Organized in 1890

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.
Address contributions to the Treasurer, Mrs. Charles T. Catlin.

Young People's Religious Union

Organized in 1896

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to the Secretary, Miss Emily B. Osborn.
Address contributions to the Treasurer, Mr. William G. Harrington.

THE NEW UNITARIAN

Vol. I. MAY, 1906 No. 5

GEORGE H. BADGER, Editor.

Contributing Editors.

REV. MINOT J. SAVAGE, D. D., of New York.
REV. THOMAS R. SLICER, of New York.
REV. JABEZ T. SUNDERLAND, of Toronto, Ontario, Can.
PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa.
REV. THOMAS VANNESS, of Boston, Mass.
REV. WILSON M. BACKUS, of Chicago, Ill.
REV. HENRY W. FOOTE, of New Orleans, La

T. Fortson Pruett, Publisher

EDITORIAL ROOMS 104 EAST 20TH STREET NEW YORK.

Subscription Price - - - - - - ONE DOLLAR
Single Copy - - - - - - - - - - TEN CENTS

Send remittances for subscriptions by Cheque, Money Order or Registered Letter, made payable to THE NEW UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 17, 1906, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

OUR contemporary of Chicago, *Unity*, the editor of which is that prophet of a spacious faith whom we all love, Jenkin Lloyd Jones, does not quite approve of us, though its editorial greetings are genial and hearty. It hints that our printing office must be severely taxed through setting up the word "Unitarian" so often. Do not worry, comrade, we would have a reinforced font of type manufactured especially to meet our needs were it necessary, rather than omit the splendid word once from our columns. It is a good word for people to become acquainted with and so to understand; and we cannot use it often enough, if only we can associate with it every time ideals that are broad, wholesome, soul-ennobling, and progress-winning. We suspect that the substance of our theological faith is very close to that which *Unity's* staunch editor holds to, and the essential gospel of his ministry what we would like our own to be. THE NEW UNITARIAN will accomplish precisely what it has undertaken if it shall increase the number of men and women who will accept that faith and gospel in clear-cut loyalty, and identify that, and nothing less than that, with the Unitarian name. If the name has any bad associations for the past we would banish them by unremitting insistance on associations for the present that are better; but we stand for a faith that may find in this name a stalwart reasonableness of congruity and practical symbol of organized advancement.

We begin this month a series of articles from ministers who have entered our fellowship out of other denominations, stating "why they came." The purpose of these articles is not controversial but illustrative. It is usually not a shifting of theologies merely, but an experience of religion which has

brought into our ranks our most efficient recruits, and the significance of this fact these articles will make plain. We think they will have good missionary value,—not for the arguments they present, but the spirit of faith they manifest. Hosts of people are dissatisfied with the dogmas of older churches; not a few ministers in the larger communions have an ever increasing area of "things to be silent about" in their theological domain. It may be wholesome to read out of these intimate chapters of the experience of eager souls, not so much why doctrines were abandoned or modified, as why, when change of conviction came, conscience could give no rest till the honest step were taken,—and how afterward the heart had only joy for what a broader fellowship could render in spiritual satisfaction.

This month brings the gathering of our people for the Anniversary Meetings at Boston, a veritable "Home Week" for many of the Unitarian household of faith throughout the land. It was a great day for Anniversary Week on which the Hospitality Committee was devised. Largely through the genius of its chairman and helpers who have made fine art of their service of cordiality, attendance at these meetings has considerably increased during the last few years. This year of general prosperity ought to swell the numbers to record-breaking proportions. Every church within distance possibility should be well represented, and no church that can afford it should neglect the responsibility of having its minister attend, *not at his own expense.* It were not an unprofitable investment either to have his wife go with him.

The Young People's Religious Union is ten years old this year and will make its exercises of anniversary week commemorative of this fact. We count it our rare good fortune to have been present at the meeting in Washington which brought this body into existence. It has proved to be worth while, and has yet greater usefulness to attain in coming years. We wish the Y. P. R. U. was more in evidence beyond the limits of New England. Some folks even have an idea that it clings too closely to the New England manner of tradition. This surely would be an unnatural state of things were it true. Young people are not temperamentally conservative, and certainly not more numerous in the East than in the West. Quite otherwise. Perhaps the Y. P. R. U. has not entirely "found itself" in definite purpose and method. Its precise distinction of aim from that of kindred organizations in larger denominations is not easy to mark out, though indubitably real; and the conviction that for young people in Unitarian churches there may be a tingling ideal of enthusiastic loyalty and service for which some method of expression must be rational gives eager challenge for an originality of method which may not be satisfied off-hand. At any rate those who have been enlisted in this work have never faltered in their faith nor begrudged hard service. We staunchly believe in the Y. P. R. U. and believe in it as a *national* possibility. We predict that it will grow more in numbers and more in power as it matures in wisdom and experience.

Meanwhile there are the meetings of the Western Unitarian Conference, to be held this year at Chicago, second

only in denominational importance to the national anniversaries at Boston. For our churches in the Middle West the physical imperative makes these meetings the "real thing" for denominational *esprit de corps*, beyond all others; because the others can only be read about,—these experienced through actual attendance. Perhaps some day Chicago will actually be nearer the great mass of our people than Boston, but the time is not yet; partly because we are not yet successfully national. There have been times moreover when these two Weeks of meetings have been antithetical. Once there was an actual "Issue" between them. We have left all that behind, however, and fortunately without scarring sacrifice of essential principles on either side. If East and West have been growing closer together in our denominational work of recent years, we suspect that the point of merging is not exactly half way between the two; and at any rate the meetings of the Western Conference have always been marked by a certain flavor which we could not wisely spare out of our developing nationalization of the Unitarian cause. For all that the Western Conference has been, in its distinction of spirit since it was organized 54 years ago, we may well rejoice. It was never more useful or more vital than at the present time.

In this connection let us congratulate the Board of Directors of the Woman's National Alliance on their enterprise in holding their May Board meeting in Chicago. This is the first instance in the history of American Unitarianism, if we mistake not, when an officially representative meeting of a national organization has been held away from the Atlantic seaboard. It signifies much. One must readily acknowledge that the National Alliance of Unitarian women is in some ways the most potent factor in our body to-day, urging for a comprehensively national development of our denominational life.

In one sense the "Crapsey Heresy trial" is none of our affairs, being a legitimate attempt within the Protestant Episcopal Church to interpret its own organic polity and constitution, as regards the relation of a priest to his vows. In another sense it is very much our affair, since it concerns vitally the propogation of ideals and principles for which the Unitarian churches specifically stand. In a pastoral letter issued by the Bishops some time ago, it was said: "When one finds, whatever his office or position in the church, that he has lost his hold on the fundamental verities, then in the name of common honesty let him be silent or withdraw". Dr. Crapsey's method of "common honesty" has not been silence. He has revealed his views clearly and courageously, and they are views practically at one with those held by most Unitarians We admire his courage, and sympathize with his impulses of progress. Yet, in final issue the Unitarian approval must go with his accusers, rather than with him. It is honest and brave to declare one's departure from ancient creeds as precisely as Dr. Crapsey has done; but having so departed from the dogmas, we cannot make the continued repetition of words which express those dogma's in the solemn language of prayer and the impressive dignity of the creed, square with the cardinal principles of sincerity and spiritual

responsibility for which religion stands. Until the Protestant Episcopal Church attains courage to modify its creed and prayers to meet the living faith of the liberals of to-day, it has no right to be timid in insisting that the sacred words of worship be not repeated at its altars by those who repudiate their plain intent. Of all things must the church of the Living God "whose pillar and crown is truth" be spared the scandal of tolerating an "ecclesiastical conscience" which would not be respectable in Wall Street, or (say) before an Insurance Investigation Committee.

"Progress By Negation"

ADVANCED thought in religion is often considered synonymous with negative thought. "Our minister has made great progress in his religious idea during the last few years," says a friend, admiringly, "he has advanced so far that now he doesn't believe much of anything."

Nor can we escape the conviction that there is a grim fact not at all superficial behind this notion. We practically do advance to new ideas along the stony road of negations. Take the Bible, for instance The first "step of progress" is to give up the old belief of absolute verbal infallibility. The progressive Christian, one says, must admit that the Bible is inspired only in *essentials* of religious faith, and not in details of astronomy or physics, or biology,—as though Almighty God could inspire his prophets to do part of a work infallibly but consent to the false forth-setting of his glorious handiwork of outward nature, as a matter of no consequence in truth! The half-and-half theory of inspiration, so popular nowadays is a sorry makeshift; and yet we say, it is a step in the right direction.

But this makeshift station has soon to be abandoned by a next "step of progress" which means more negation; viz. that the Bible not simply is not infallible in scientific and historical details, but is not infallible either in religious things; its teachings about the ethics of warfare, slavery, woman's position in society and the like have no final authority; the spiritual ideals behind Paul's conception of atonement and salvation are not necessarily without limitation.

So as regards views about Christ or even about God, so far as concrete definition is concerned—progress seems by way of negation; he who believes least is most advanced. Channing in his day was deemed a radical, he denied so much. Now the veteran of Channing's time is aghast to discover his radicalism to-day's conservatism. Must we who stand to-day's radicals, look forward to a time when we shall be deemed conservative, and a chilly, untempled Agnosticism stand as the advanced progress of to-morrow's liberalism?

Of course the healthy-souled liberal says "No", immediately, from the instincts of his heart if not the logic of his head. But what is the logic of the head when put to final test?

Progress in religion must mean essentially three positive things: First, the increasing and intensifying faith in the ultimate fact of universal goodness, which we call God;—second, broadening realization of the essentially divine nature and destiny of humanity; and third, growth of the passion of spiritual optimism which is religion's sole reason for being, its confidence in the eternal "set of things betterward" which is the heart secret of our confidence in immortality.

And if we look over the restricted walls of our own time's conditions, and trace the long line of the evolution of religion, we shall see that these positive elements have ever been present; and yet that the factor of negation has always been indispensible in working out these positive factors. Men's faith in God has become larger, more positive by every gain which has moved from fetishism to polytheism; from polytheism to monotheism; from

materialistic monotheism to spiritual monotheism; from political Messiahship to moral Messiahship; from ceremonial ecclesiasticism to the freer faith of reformed Protestantism; and in our own later day has commenced the work of breaking down arbitrary dogmatism for the more generous faith of a religion which finds all the world full of God; every human soul born into eternal sonship and potential Christship, all literature pulsing with the heartbeat of divine inspiration, and all being lived near to God. And so if, just at the present crisis, what we call religious progress seems a matter largely of negation, we may be sure of one of two things: either the supposed progress is spurious, or else what seems to be negation is really only more generous affirmation forced to present at first an unattractive face.

Let a parable teach us. The logger's raft of lumber comes gaily riding down the swollen stream of early springtime on its way to the boom below; and every hour means so much easy progress along that necessary way. But where the stream has rushed most boldly, perhaps,—where the tide of waters suddenly broadens out, over-flowing meadows and marshes, all at once our raft finds itself stuck fast in some side creek or bay, into which the impetuous current of the main stream has thrown it. Now every passing hour does not mean easy progress along its necessary way;—it means rather toilsome "backing," toward up-stream and not down-stream, until by arduous effort, the false course be retraced and the main channel be again attained; then the generous flood of the on-moving stream again bears our raft swiftly along its way.

Just now we are in the place where much of religious progress seems backing away from false positions which have stayed our way to larger and nobler thinking of God and man, and immortality of good. If dominant Calvinism means a belittling, rather than a broadening conception of God, then by the strenuous pushing poles of negation we must work our way out of its complicated theological tangle; if faith in verbally inspired scripture means a shutting-in of our sense of the infinite revelation of divine energy which is creation's one positive fact; then here with the pushing poles of negation we must work ourselves out of its fettering fen-lands. But the "backing" does not go on forever; the period of negation is but a transitory period. Once out of the tangle, in the main stream again, the pushing poles may be laid aside; it is motion onward toward broadening affirmations, faith intensified, comprehension of divine things made more assuring with each living hour.

And it is not difficult to see where the end of the negation crisis must be in our present situation. The things which progressive theology, as we call it, are denying now are very definite in character. They are dogmas of limitation and localization. A localized God working only through very limited instrumentalities; a limited and localized revelation, shut in to the literature of one peculiar people; a limited and localized incarnation, staking every thing upon the historical accuracy of certain Greek manuscripts of nineteen centuries ago; a limited and localized salvation pertinent not to the majority but only to the minority of the human race through the countless ages of the past and future;—the negations of modern religious progress are all negations of limitations of faith. Faith cannot grow any more because of these limitations. Of these we must strenuously rid ourselves; for progress means nobler, farther-reaching affirmation of the infinite universality, and eternal unexceptionalness of religion's final realities; and faith in revelation can only become a nobler affirmation to us, and faith in the eternity of God, and faith in the logical salvation of man, and faith in immortality and any sort of heaven that is worth worrying about at all, can only become the superlative affirmations of the soul in which reason and intuition are reconciled with traditional faith, when they can throw off

the concealed negations of limiting dogma which set bounds to God's goodness, and make him speak only in the language of the past.

Only here is where the inadequacy of my parable of the raft caught in the side eddy is manifest. For in religious things we are not forced to recede the whole discouraging way before we can gain the true course of persistent progress. The actual progress comes with the first endeavor. The first negation, if genuine, is at once a better affirmation. If we deny the peculiar inspiration of scripture we may affirm at the same impulse the universal inspiration of all creation; we do not sacrifice religion to science;—we discover that science is a part of religion, charged with superb message of the eternal. We widen tremendously the scope of our religious vision; everything helps now to make us know God; and there's not a pulse of progress anywhere—in chemist's labratory, in astronomer's observatory, in psychologist's study, in historian's store-house of accumulated records, in philosopher's vision, in hero's higher attainment of ethical ideal,—there's not a pulse of progress anywhere but comes as part of that which helps us on to sublimer affirmations about the supreme realities of being, which are of God and religion.

And as I said we can definitely discover how far the range of negations must go; they must go to the final reach of everything in the old theology which *localizes* and *limits* eternity and the ways of eternity. We may take these steps slowly or quickly; painfully cling to each shred of the old localizing dogmas, until it is fairly wrenched out of our unwilling hands, or more bravely and trustfully urge on to the main stream again without delays. But all the steps must be taken; half-way theologies are of all things ignoble; if the process be retarded by cowardice, by temporizing dishonesty, by conspiracies of silence on the part of those who ought to lead the people in thought and faith, then so much greater is the misfortune of the world in its hindered way of spiritual evolution. But the advancement is sure to come ultimately; and for those who have worked their honest way through the crisis of negation, who have made the glad discovery that it was limitations to faith and not faith itself which they have denied—the future for religion is all aglow with splendid sunshine.

The next thing in the progress of religion is not more negations, but more affirmations; a new era of constructive theology; a new enthusiasm of building up,—now with science and history and philosophy, co-workers with faith and intuition—a new enthusiasm for building up more comprehensive, more satisfying convictions about the eternal goodness of God, the divine destiny of humanity, the supreme and valid optimism of the hope of immortality.

Faith Triumphant.

Father, thou hast not blessed me as I dreamed,
And poor my lot in life has been indeed;
Yet thou hast met, each day, my common need,—
And lo! the glory of the Dream increaseth!
Deal with me harshly howso'er it pleaseth,
That Dream thy gift, faith yet is full redeemed.

Good Men Outside of the Church

BY REV. FRANK S. C. WICKS

THERE are no good men in churches. All the good men are outside of churches. The church is not something that a man can get into; it is something that must get into a man. The church is a spiritual fact. This is the highest view of the church.

The church always begins in the individual soul; a principle of divine life. Every living principle takes some form of organization in order to become effective; so the inner church becomes the outer and visible church. Just as the snail secretes its shell, so the church secretes a building. That is a sign of life, but not life itself.

Living institutions are not built; they grow. When the principle of life departs the outward form should be decently buried, and the spirit allowed to find some other form in which to express itself.

The world is full of dead institutions kept in the semblance of life by conservatism or self interest.

The temple at Jerusalem was built by the finest spirit of Judaism. That spirit had been smothered by formalism, and it cumbered the ground. That was why Jesus said. "I will destroy this temple that is made with hands, and within three days I will build another not made with hands." The guardians of the dead temple seized him, and when he was on the cross, "they railed on him, wagging their heads, and saying, "Ah, thou that destroyest the temple and buildest it in three days, save thyself." And they really thought they had saved the temple by crucifying Jesus. Jesus did not destroy the temple; he simply pointed out the signs of its approaching death; smothered by Pharasaic formalism; the spirit of Moses killed by the letter.

Now, if the visible Christian Church, in our day, is dead, it should be destroyed; the land on which it stands is too valuable. We may keep it as a mausoleum in which are buried dead half-truths; we may keep it as a museum, showing ancient aspirations; we may keep it as a cold storage warehouse, trying to keep from decay what was once nutritious food, but no warm, living spirit wants to live in it any more than in a tomb.

To use the word church in the common sense, we ask the question: Why is it that so many good people do not go to church?

The answer is simple. Men do not go to church because they do not want to. If they wanted to go, they would. The excuses they give ministers are the most inexcusable things they do. The Puritans went to church with guns on their shoulders, with the chance of being shot by a hostile Indian. If men wanted to go to church they would go through fire and water.

Here are some of the reasons I have;

1. They think the church is dead; the living spirit has fled. There is the great stream of humanity flowing on, and the church is a lagoon, containing some primeval crocodiles and creatures that love stagnant waters.

They think the church is like some cities that once stood on the banks of the Mississippi. The hum of busy life filled the air; boats loaded and unloaded their cargoes. The river was an artery pumping life giving blood. Then the freaky river gave a twist, and left the city miles inland. People no longer go there to live. Only the human fungi that cannot detach themselves remain.

If the great stream of human life has changed its course and left the church miles away, of course men are not going to live in it. They may visit it once in a while out of curiosity; they may admire its Gothic architecture; they may go to see where their ancestors worshipped; they may enjoy seeing its antiquities and relics; they may go from force of habit, but living men are going where they find life.

2. Men think the priests have seized

the church, and driven the prophets into the wilderness. Men will go into the wilderness to hear a prophet but they will not go to hear a priest unless he makes them afraid to stay away.

A Berlin professor said to George Rudolph Freeman, "I cannot understand why the men do not come to my lectures. When I wrote those lectures fifty years ago, my room was crowded. I have not changed a word, but no one comes now."

A good many things have happened in the last fifty years, and the preacher who is preaching his fifty year old sermons will hear the echoes of an empty church. When a man sees the preacher pulling out a manuscript yellow with age, it is in vain that he says, "This came from God through Moses." They cry, "Give us your own revelation."

3. The church was once filled by men who were afraid to be anywhere else. If the deluge was coming they wanted to be in the ark All that the preacher had to do was to burn some sulphur and they sneezed assent. Men are not now frightened into going. Men take out fire insurance because they believe in the reality of fire, but they have stopped taking celestial fire insurance for they no longer believe in the reality of hell fire.

4. Men stay away saying that religion of the churches is no longer the bread of life; it is only the cake. A man told President Church that he did not take account of what he gave the church. He simply "blew it in."

When men come to look at the church as a spiritual luxury, in no sense a necessity, they cut it off at the first pinch. They like to support it for their wives and children, for they are in the habit of buying all the luxuries they can for them, but they do not care for it themselves.

The churches see all these things and make desperate efforts to recover the lost ground.

One minister begins to rival the theatre by some sacred vaudeville performances; he gets out a magic lantern, and with pictures of Palestine, throws in just enough religion to make it proper for Sunday night, or he gets up a fine concert Another, announces a series of sermons as sensational as the man leaping through the fiery hoops in the circus. A third puts a new ribbon on his gown, lights candles, elaborates his ritual. A fourth becomes a Master of Revels, and is a genius at getting up picnics and good times. A fifth says, let us have a live church. And by that he means a noisy church. He keeps the church open every day; something is going on from morning till night, until his parish take to their beds from nervous exhaustion. A seventh unfrocks himself, and tries to show that he is a man of the world, and not a minister at all.

Do not laugh; better cry. It is pitiful. These men are good men trying to solve the problem; trying to get men into church even if they make it everything but a church. Sometimes they get a crowd, but what do they do with it? When they thresh it out, they find little wheat and much chaff.

But how are we going to get the men? Not by clever devices; not by multiplying ingenius machinery; not by trying to outwrite Emerson; not by telling them that they are bad for not coming. Why, the answer is so simple that you may smile if you wish to.

Make our church a centre of life. Let the divine life flow through us unhindered by walls, creeds, books, egotisms; let that life go forth and bud and blossom and come to fruit in happy, useful, beautiful human lives, and you can't keep men away. Let a man come here, and feel life flowing into him; feel the thrill of awakening manhood; new impulses kindling within him, and you can't keep him away.

Let the mourner come and find comfort; let the tempted come and find power to overcome his temptation; let the weak come and find strength; let the groper come and find his way at last, and you con't keep them away.

Men will go where they will find life. Let it be seen that we bring abundant life, and our humble meeting house will

become a cathedral of the spirit.

Let us plant here a tree of life and when it is grown, weary men will come and rest beneath its shade; little children will play around its trunk; the aged will feel young again in the breeze that whispers in its branches. We shall not need to say, "See, how good is our fruit." They will see it and know it, and ask that it be given them.

Belief is not Necessarily Faith.

The serious mistake is often made of supposing that beliefs are necessarily faiths, when as a fact they may be the very opposite. For example, many people believe in the fall of the race, the depravity of human nature, and an eternal hell of hopeless torment, and, if anything is done to disturb these beliefs in their minds, they complain that their religious faiths are being underminded. But as a fact these beliefs are not faiths at all, they are deep and fundamental skepticisms. They all mean, at bottom, want of faith in God as a being of wisdom, justice and goodness. A God of wisdom could never have made a plan for the world that would break down in the very first act. A God with a moral nature could never have created a race whose moral nature would be totally perverted, corrupt and opposite to his own. A God of love, or justice, or goodness, could never have planed an existence of endless, hopeless, useless torture for countless millions. That men believe these doctrines shows how lacking they are in any deep and real faith in God.

If we believe the worst possible things about a man, it means that we have no faith in him. So, if men believe the worst possible things about God, it is not because they have faith in God, but because they lack faith.

The fact that so many people are discarding and leaving behind such unworthy beliefs as election, predestination, the fall of the race, total depravity, and eternal hell, does not show that the age is a skeptical one, or that religious faith is declining, as some would have us believe. Rather it shows us that men are thinking, reasoning trusting their own moral judgment, applying ethical standards to religion and to their conceptions of God, and thus getting higher and worthier belief, beliefs that mean real faith in God.

J. T. SUNDERLAND,

Toronto, Canada.

"So long as we are loved by others, I would say that we are indispensable; and no man is useless while he has a friend."—*R. L. Stevenson*

A Prayer.

O Thou, who art the giver of every good and perfect gift, help us better to understand the measure of thy giving; that we count not those thy blessings only which make life smooth and easy and of tame comfort; but the things that make life resolute and hearty, and that put to test the vigor of our souls, that give us chance to prove our high nobility and unfaltering courage; the things that build for soul's fine substance of eternal worth—these are thy blessings, too, for which we thank thee.

Give us entrance into thine eternal living through strong activity and zest of life; that manhood have its eager challenge and womanhood its glowing opportunity to so assert themselves as winning joy through bafflement and thy strong peace that passeth not away, through steadfast consecration to high service. Amen.

"We are haunted by an ideal life and it is because we have within us the beginning and the possibility of it."—*Phillips Brooks.*

"To watch the corn grow or the blossoms set; to draw hard breath over plough-share or spade; to read, to think, to love, to pray,—these are the things that make men happy."—*Ruskin.*

From the Baptist to Unitarian Fold

BY REV. WILLIAM S. MORGAN, Ph. D.

THAT I love the good Baptist folk goes without saying; I shall never cease to love them. I owe them all my early training; they started me upon my ministerial career and a thousand unconscious influences from this splendid body of Christians have entered into my life. The greatest thing I owe them is, that I am a Unitarian. They always insisted they had no creed save the Bible; I studied this book faithfully and became a heretic.

One hesitates to speak of the "Why I became," as it is a chapter from the holy book of the soul—a story one is prone to keep from public gaze. But the good editor has asked me to say something and the word shall be about the evolution of my own thinking.

Both my grandfathers were parsons. I early had the itch of prophecy. To be a foreign missionary was the height of my ambition. This grew upon me until when once there was a strong appeal made to us in college to engage in this type of work, I almost made a public vow of consecration to undertake the task. My first sermonette was preached at the age of eleven. The text was "Remember Lot's wife" and in this my very first attempt was an attack upon Unitarianism. I fail now to see the bearing of my text upon this. But the Unitarians were holding services in the Wellington school in my native town and scattering their insidious literature abroad and there was a holy zeal burning in me to offset this sort of thing. That I succeeded to a measure was evidenced from the fact that a good deacon wished Unitarians could hear what the boy preacher had to say.

There were grave doubts in the minds of some in the church in which I commenced preaching about urging me to go to college to prepare myself for the ministry, as I was tinged with Armenianism. It was a Calvinistic Baptist church. Though quite willing to admit God had elected some to salvation I was not prepared to admit any had been elected to damnation. I was called to book more than once for this Armenian heresy. And once I committed a very grave sin. I had declared to a few of the members of the Young Men's Saturday Evening Meeting that I did not believe the blood of Jesus either in the literal or any other sense had efficacy to wash away our sins. An influential member said I should be excommunicated but they forbore me.

In the Welsh college I attended theological discussion ran high. I was known as a heretic and it did not seem to trouble me much. Once we were studying Ephesians in the Greek Testament class and the question of universal salvation came up and my attitude caused much bitterness of feeling among some of my class mates. My greatest sin however was the repudiation of the deity of Jesus. An earnest young man and a good scholar came to my study and said to me that since I was really an atheist, I should come out to the open like Mr. Bradlaugh. I should not play the hypocrite he added. I tried to prove I was not an atheist; it availed nothing. "Come out like Bradlaugh; tell the world that you are an atheist, and we shall all respect you," were his final words on the subject.

The greatest burden one's heresy has to bear is the accusation of superficiality. I was indeed bent upon escaping this as much as possible. In the Divinity school I must look into the Bible more thoroughly—I must read the Old Testament carefully in Hebrew and the New in Greek and follow carefully the mazes of exegesis and peradventure this awful heresy that tormented me would be cured. The more I studied the worse it grew. I soon learned that the theological course was no cure for heresy. I took as much work in philosphy as my time would allow. "Beware of metaphysics; it spoils the preacher," said one of my teachers. The notion of the

deity of Jesus did not return to me. One Sunday evening a student from the graduate department defied two of us to find any passage in the New Testament declaring the deity of Jesus and after much searching he had us floored. A few weeks before graduating one of our number with the instinct of a census taker went the rounds to find how many of the graduating class believed in eternal damnation and he could not find one among these thirty-seven men who were to be sent out as ministers from Yale Divinity school.

Now comes work in philosophy. My heresy, one had informed me would disappear in the light of growing knowledge and experience. My graduate course in philosophy made matters worse. Indeed as the years went by I had come to look upon the dogmas of christianity as upon the toys of my earlier days; however essential they had been they were absolutely useless now. The supreme question for my philosophy was to endeavor to retain faith—a rational faith in self conscious mind as the basal fact of the universe over against the pessimism of Schopenhauer and the negations and skepticism of much philosophical thinking. Indeed, I was now glad to have if only a fragment of hope for the continuity of my self conscious life beyond the instant of death. My larger heresy had swept away the outer landmarks of the smaller. Could such a skeptic remain in the ministry? No, I must teach philosophy. But woe was I unless I preached.

There was one other chance. Over and over again I had heard it asserted that the actual experience of life was the best cure for skepticism. Here goes for the last plunge. I took a Baptist church. At the end of the third year of my ministry I knew there was something wrong and many others knew it. A liberal brother from a neighboring town came to see me. He had said some radical things from his pulpit to which objections had been made. "Don't label your heresy" was my advice. "Do as I do; give them heresy in such a fashion that the very saints will not suspect it." Bad ethics you say. I say very bad. But this is the only way in which hundreds of orthodox pulpits can be held. When it was whispered abroad that in my ministry of three years I had not preached a sermon on the blood of Jesus cleansing us from all sin I saw clearly I had been fully discovered.

Once more it must be tried. In the larger city people are naturally more liberal. Alas! My hopes were dashed to pieces. I must give it all up. "Why do you not become a Unitarian? said a colleague of mine—we both were teaching in a small theological school in New York. "I am sick and tired of the whole business" I replied " I neither want Unitarian nor Trinitarian systems" I continued. One day this good friend brought me word that a Unitarian minister wanted to see me. I went to see him with glad heart. He was of a philosophical turn of mind and he soon persuaded me that there was no such thing as a "Unitarian System." It was a shame for a man of my training to throw it all away or even to start anything along the individualistic line when there were men and women of the same ideals as myself. Certainly I was willing to meet the fellowship committee. And what a revelation it was to find that a skeptic could preach the eternal gospel of inspiration—preach the truth as he felt it and lived it.

I left the Baptist fold without bitterness. I well remember the morning I went to Philadelphia to preach in Dr. Furness's church. I never knew until that morning the meaning of Bunyan's pilgrim dropping his pack at the cross. I was a free soul. I could preach that morning without mental reservations. I was now at liberty to build from the foundation. And many a time here in Connecticut, as I declare the living truth as it is experienced by a living soul, truth whose ultimate test is my own reason, when I think of bygone days, they seem very far off and very unreal to me. But joy unspeakable has been mine in the ministry of the liberal gospel.

N. Y. State Conference of Religion

BY JAMES M. WHITON

SOME ten years ago the late Rev. Daniel W. Morehouse suggested to two or three friends in other denominational connections the idea which in 1899 took form in the organization of this Conference. Extensive correspondence, the main burden of which was undertaken by the Rev. W. C. Gannett of Rochester, disclosed an unexpectedly wide sympathy with the idea. Among those whose professions of sympathy were warmest was President Charles Cuthbert Hall of Union Theological Seminary, and the late Professor Hopkins of the Presbyterian Seminary at Auburn. Upwards of thirty persons, acting as a General Committee, of those who had signified approval of the plan, participated in the work of organization, and placed its direction in the hands of an Executive Committee in which nine denominations were represented out of fourteen in the whole body.

This is sometimes miscalled "The Conference of Religions." It is true that different religions are represented in it, Christianity and Judaism. Its organizers, looking to the unity underlying this difference, called it the Conference of *Religion*. It bases itself on an affirmation of the unity of the religious spirit under whatever form this appears. Its motto is "Religions are many, Religion is one." As a purely religious fellowship it has its "Book of Common Worship," compiled by a committee consisting of an Episcopalian, a Jew and a Unitarian, in the use of which men of many creeds may rise above their differences into the realization of their unity as religious men.

This, however, is for more than the gratification of that yearning for unity which springs from dissatisfaction with the confusion and division characteristic of the religious community in our time. It is rather for a practical purpose of the highest importance. The basal unity of the religious spirit which this Conference affirms it affirms as fundamentally an ethical unity, taking that character from the supreme interest of the religious spirit—*Thy kingdom come; Thy will be done; as in heaven so on earth.* Such unity is consequently purposeful, and its purpose is stimulated by the conditions which it confronts.

Dr. W. R. Huntington, in a sermon in Grace Church, New York, upon the recent Inter-Church Conference said: "It is because sober-minded people here in America have become seriously alarmed at the rapid spread among us of this sort of indifference to moral values, that they are casting about to see whether some way cannot be found to unify, and by unifying to intensify the forces that make for righteousness." This well describes the aim with which the New York Conference of Religion has seen the way and gone forward. In view of moral degeneracy, and a moral crisis, threatening both to religion and to democracy, the way for all who care for righteousness is simply to *get together* that they may more effectively make for righteousness. The problem of unifying the moral forces of the community is extremely simple when cleared of all the irrelevant theological considerations with which some good men impede a general alliance for the religious work of casting out devils.

The work of the Conference, whose supporting membership now numbers between one and two hundred, is carried on with a perceptibly growing activity and effect. The annual meetings have been held during the past three years in university towns, upon invitation by professors and ministers. Men who are worth hearing are heard on these occasions by audiences whose numbers are proportioned to the efficiency of the local committee of arrangements. The sixth annual meeting, held last November at Rochester, was spoken of by a city editor as "undoubt-

edly ranked among the most noteworthy conventions held in Rochester." Dr. Gladden's masterly address (an hour in length) upon "The Relations of Moral Teachers to Predatory Wealth," with the general discussion following it, is now about to appear in the April number of the Conference serial. Next November the Conference is to meet at Schenectady, the seat of Union University.

The Conference also holds local meetings, at least four in every year. These have thus far been held in the churches and synagogues of Greater New York, upon invitation from the minister of the congregation. These meetings usually add to the Conference membership. As indicative of their influence, the meeting of April, 1905, in the Calvary Baptist Church deserves a word here. A Presbyterian doctor of divinity and a Jewish Rabbi discussed the question "The Need of More Young Men in the Ministry," and two prominent laymen, the one a Baptist, the other a Jew, spoke upon "The Importance of Religion" both topics selected by the pastor of the church. The coming together of Jew and Christian to discuss such questions is an event for the like of which the religious history of nineteen centuries may be searched in vain. Evidently the sympathetic spirit of Jesus and of Paul is returning to break the ice-barrier between the daughter church and the mother church which ages of enmity piled up.

It should be said here that while religion has to do with every human interest, the practical purpose of the Conference dictates concentration of effort for those interests that are central and supreme. Its work is planned to be intensive rather than extensive, preferring a bullet to scattering snipe-shot. "The vital need of the home," says its latest statement, "is a quickening of conscience, a more strenuous morality, a purification of industrial, financial and political methods, an intensified devotion to the moral, unselfing ideals of religion." The programs of the meetings held thus far show a strong and steady emphasis upon this, together with constant insistence on the basal unity of the religious spirit, and its supreme concern for social progress in righteousness. For the great function of social leadership the Conference has always recognized the University as the indispensable ally of the Church, and the platform of its annual meetings regularly exhibits large evidence of this alliance.

Of such widening activity as is now under consideration it would be premature to speak. For the present, the Conference is content to excite, to make votes and to grow. The early stages of such work are necessarily slow. It is something to be a voice heralding the larger brotherhood of the future; something to present an object lesson of a vital, purposeful union of men nurtured in antagonistic needs, drawn together in effort for the purer church and commonwealth that are to be. We expect of our membership simply this: That each in his own environment shall avail himself of its opportunities to pursue in his own way one common aim at a revival of religious enthusiasm for the promotion of human brotherhood, and especially for purer righteousness in personal and social life, industrial, commercial and political.

The Conference pays no salaries. All its service is gratuitously performed. Its expenditure of less than $500 per year for printing, traveling, postage, etc., is barely defrayed by the small annual fees of its active and associate membership, with a rarely occasional fee for life-membership. Yet its prayer for daily bread has never been in vain. But if one in ten of its passive sympathizers were to become an active contributor, the growing loaf would meet the demands of a growing work.

28 West 128th St., New York.

"Christianity is not an abstract creed, a symbol of thought; it is not a philosophical system; it is the personal influence of a great soul."—*J. F. Clarke.*

Unity Church, Redlands, California

BY REV. MAXWELL SAVAGE

THE story of this young church is like that of others in this section of the country. We are far away from the headquarters of our Association. And what is still harder, the churches of our faith in this large state are far apart and thus cannot receive the strength which close companionship gives. Pulpit exchanges are not easily made, the ladies of one Alliance cannot visit those of another, as is done in New England or New York.

Yet, despite all these obstacles, not to forget the strong orthodox spirit out here, this church to-day stands strongly on its own foundations, without debt, and holding a respected, dignified position in the city.

The beginning of this town, as the promise of any real place, was about the year 1890. And in April, 1893, this church was organized. A Board of Directors and officers were elected, and the organization was duly incorporated under the laws of California.

Rev. M. A. J. Wells was the first minister, resigning after two years of service. In 1896 Mr. Dutton became the minister and the society bought a lot on a prominent corner and held services for the first time in their own building. For, up to that time the society had occupied a hall in the business center of the town.

Soon after, Mr. Dutton was obliged to resign, on acount of ill health. During this time and after, Rev. Dr. Fay and his wife, of Los Angeles, did much to help the church.

But conditions did not seem favorable here to the growth of the religion of evolution, and in 1899 the church and lot were sold and the money put in the bank to await a future time.

In 1902 Rev. George W. Stone, Field Secretary for the Pacific States, urged that another effort be made to support a permanent pastor. But though tried, it was a failure.

In 1902 Mr. Stone offered to come and do personally what he could. But it was not deemed wise by the Board. Yet, in 1903, he did come, at his own expense and against the advice of Unitarians here. No encouragement was given him. He hired a hall and went quietly to work. His efforts awakened people, and he then offered to continue his services till a permanent minister could be secured.

In September, 1903, I arrived. Before that time Mr. Stone had offered the sum of $1,000, on behalf of Mrs. Frances A. Hackley of New York, for the purchasing of a lot at the corner of Clarke and Fourth streets. For the first year and a half of my ministry here we held services in a down-town hall.

Then in November, 1905, our church was finished.

Its architecture is pure Lombard, low and long, with bell-tower at one end. The Sunday School chapel connects with the main building, and by the lowering of large panels both rooms can be made practically one. The church is built of rough brick, and with its deep buttresses and heavy tiles is in full keeping with this southern land.

Slowly and steadily the church is growing in efficiency and membership. There are now over 100 members and I fully expect the addition of 25 or 35 more on Easter. The Sunday School takes care of about 50 children, and once a month there meets under our roof the Liberal Men's Club of the city, whose membership is now over 70.

They say that this country is conducive to laziness. In one sense it is, with its warmth and its out-of-door life. Yet there is little of this weakness within our church. And without boasting I think that I can say that we are doing our share toward bringing in that time when the Pacific Coast shall rival the Atlantic in the power of liberal religion.

"Each in His Own Tongue"

The Story of a Poem

EVERY once in a while a correspondent in the Query Column of the New York *Times* or Boston *Transcript* asks "who wrote the beautiful poem containing the line 'Some call it Evolution and others call it God'" or some other fragment more or less accurately quoted.

Of course every Unitarian knows, or ought to know. The poem is read often in our religious services or used as illustration in our ministers' sermons. Dr. Hale has published it in his "Good News" department of the *Christian Register*; Dr. Savage has incorporated it in full in one of the chapters of a much-sold book,—and it is constantly made a part of the program of meetings of our Branch Alliances and Young People's Religious Unions.

Prof. William Herbert Carruth, its author, is a most valued member of the faculty of the University of Kansas, his department being that of German Language and Literature. He is a son of Kansas, having been born in Osawattomie in 1859, and graduated from the University of Kansas in 1880. In 1889 he took the degree of M. A. at Harvard University and a few years later received the degree of Ph. D. from the same institution. His life work has been devoted thus far to his first Alma Mater, however, and his chief literary productions have been in connection with his profession, as editor of editions of German classics and text-books. A work on "Kansas in Literature" however has had more contemporary interest, while one or two excursions into the domain of Biblical history and literature have been significant.

But we know him best for his poem. As a layman in the Unitarian church in Lawrence, Kansas, he has been staunchly loyal; and it was once thought that he could be tempted to take a prominent position in our denominational work. His great service to us, however, has been "Each in His Own Tongue".

It was written under the inspiration of a perfect autumn day, seen from the top of Mount Oread, the University Hill at Lawrence, and the stanza beginning "A haze on the far horizon" is the nucleus of the poem. It was originally printed in "The New England Magazine" in 1895. It attracted no particular attention at the time, although here and there a quick-visioned minister detected its prophetic tone, and laid brisk hands on it for homeletic service.

About two years after, Dr. Edward Everett Hale caught sight of it somewhere and sent it in as part of his "copy" for his department in the *Christian Register*, having first obtained Prof. Carruth's permission for its use. The editor informed him that the poem had already been published four times in the *Register*; but Dr. Hale found that no argument why it should not go in again, and Dr. Hale has things in his own glorious way, the world over. In its wanderings the poem had suffered some structural bruises, even its name having been changed to "Each in His Own Name", which makes folly. Some echo-prophets ventured to add stanzas of their own to it, one extended version coming to the writer's hand with four or five such stanzas added, and published without the author's name, as "from the Russian". One minister with more conscience than good taste, perhaps, craved permission to make this lyric sing by changing its metre to fit a certain "hymn-tune."

The poem has no theology though the faith is in it that underlies all sane theology. Some dogmatists who know not the manner of a psalm have thought it pagan and atheistic; such an interpretation is possible but not very intelligent. The poem is speaking for a soul, and to souls, that are not searching for formulas of deity, but, catching glimpses here and there, each in his own way, of manifestations of the divine, may haply feel after, and seek to find the deep reality of the Eternal behind the manifestation, and name Him God.

We reprint the poem in its original form as authorized by Prof. Carruth. It may interest our readers to know that it has been printed in a very graceful little booklet and is on sale at the Association Headquarters.

EACH IN HIS OWN TONGUE.

A fire-mist and a planet—
  A crystal and a cell,—
A jelly-fish and a saurian,
  And caves where the cave-men dwell;
Then a sense of law and beauty
  And a face turned from the clod,
Some call it Evolution,
  And others call it God.

A haze on the far horizon,
  The infinite, tender sky,
The ripe, rich tint of the corn fields,
  And the wild geese sailing high,—
And all over upland and lowland
  The charm of the golden-rod,—
Some of us call it Autumn,
  And others call it God.

Like tides on a crescent sea-beach—
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in,—
Come from the mystic ocean,
  Whose rim no foot has trod,—
Some of us call it Longing,
  And others call it God.

A picket frozen on duty,—
  A mother starved for her brood,—
Socrates drinking the hemlock,
  And Jesus on the rood;
And millions who, humble and nameless,
  The straight, hard pathway plod,—
Some call it Consecration,
  And others call it God.

Touch our eyes, O Lord, with clearness, and place the world before them truly; that we may see through its illusions to its sorrows and its sins, and never trust ourselves to it without the shield of faith and the sword of the Spirit, and the unwearied courage of hope and love. Prepare us to seek our rest, not in outward ease, but in inward devotedness; only fulfill unto us the word of the Chief of saints; leave us his peace, while we remain here; and then receive us unto thyself, to mingle with the mighty company of our forerunners. —*Martineau.*

"We find what we look for in the world. I have always been looking for the nobler qualities in human beings, and I have always found them. There are great souls all along the highway of life, and there are great qualities even in the people who seem common and weak to us ordinarily."—*Ella Wheeler Wilcox.*

Circuit Work in Western Massachusetts

BY REV. MARGARET B BARNARD.

The Unitarian Church at Rowe, Massachusetts, has done, during the last four years, a good deal of circuit work in its own vicinity. Situated as it is high up on the Hoosac mountains, three miles from the Vermont line, and twenty-six miles from its nearest Unitarian neighbor, its location has seemed especially adapted to missionary work, and the fact that it has been the recipient of aid from the A. U. A., has led both minister and people to feel that they should do their part in spreading the message of the Unitarian faith.

In the remote country districts of New England, there is much old-fashioned theology still preached, and whatever savors of evolution or the higher criticism is looked upon as dangerous. There are still ministers of the evangelical faith who caution their followers to beware of Unitarians, "because Unitarians have no religion", and must be avoided if they would save their souls. But, along with this narrowness, there are many thoughtful people in every community who can no longer accept the old faiths, and are glad to welcome our liberal truths. Scattered through southern Vermont are many old Universalist families—for this region was the home of Hosea Ballou—and they form the nucleus for services in their respective communities.

The first summer that this work was attempted, services were held in schoolhouses in four of the neighboring towns, and the audiences varied in size from those that packed the rooms and sat outside in teams, to eighteen or twenty. In all, nine services were held, and about 270 people were present. Our sermons were always freely distributed.

In 1903, in addition to the places already visited, three services were held at Whitingham, Vermont, and several at Monroe Bridge, Mass. Fifteen meetings in all were held, attended by 800 people. At Monroe Bridge, the meetings quickly assumed a more permanent character. The minister, having been summoned to the village for a funeral, learned that no religious services of any kind had been conducted in the town for nine months. So, notwithstanding the fact that the road is a difficult one, arrangements were made for monthly meetings during that summer and winter, and beginning in May, 1904, services were held every two weeks, and a Children's Service organized with twenty-five children.

Monroe Bridge is a manufacturing community, the settlement owing its existence to the Ramage Paper Co. The fifteen or twenty families represent all shades of religious belief; nevertheless, in October, 1904, they organized the "Union Church of Monroe Bridge," with the following statement:

"The object of this church shall be to maintain services of christian worship in the community and to upbuild in the hearts of its people the high ideals of a rational, progressive, and exalting religion in the love of God and the service of man."

For a year and a half, the church has maintained its services and kept up its Children's Service, while the Ladies' Auxiliary has been a most helpful factor in carrying on the work.

Although the care of this new movement, in addition to the regular work of the church at Rowe, has made great demands on the minister's time and strength, yet the other preaching stations have been visited several times each summer, and this spring, plans are being perfected to open other stations, and to carry our message of love and good-will to many who need us.

Some may ask, what is the use of this work? No churches can be organized in these sparsely settled communities, indeed there are usually too many churches in our country towns." The reply is: The *individual* is always of importance. There are many who come gladly to hear a minister who preaches not doctrine, but life, who declares that salvation depends not on creed, but on deed. Such individuals

are apt to be somewhat tabooed in their communities, and they are glad indeed to find themselves not isolated, but part of a large body united for the worship of God and the service of man. Anything which makes a soul stronger to resist evil, braver to endure burdens, a more faithful disciple of the Master, is worth while. Large returns cannot be expected from this kind of work, but if one soul is inspired to become a power for righteousness in his or her community, if one soul is freed from bondage to old tradition, and given the joy of the larger thought of God, that is sufficient reward. Among the obvious gains, is an increase in the number of P. O. M. correspondents, and the inspiration which comes to the home church, for instead of feeling that its sphere is limited, it realizes that, in a smaller way, it may do as much as larger and more powerful churches.

So it gladly shares with its minister the duties and responsibilities, as well as the joys, of missionary service.

Anniversary Programs

THE Southern Conference of the Unitarian churches will hold its nineteenth session with the church in Louisville, Ky., May 8-10. The program is as follows:

TUESDAY, MAY 8.

8 P. M.—Lecture, "Recent Progress of the Unitarian Body," by Rev. Chas. E. St. John, Secretary of American Unitarian Association, Boston, Mass.

WEDNESDAY, MAY 9.

9:30 A. M.—Organization of the Conference. Address by the President, Mr. J. A. Fairleigh, Louisville, Ky. Reports of the Churches. Greeting from American Unitarian Association, Rev. Chas. E. St. John.

11:20 A. M.—Sunday School Session, Address, "The Aims and Methods of the Modern Sunday School," Rev. E. A. Horton. Discussion led by Rev. Clifton M. Gray, Charleston, S. C., and Rev. M. F. Ham, Dallas, Texas.

1 P. M.—Collation in church parlors.

2:30 P. M.—Meeting of the Southern Associate Alliance of Unitarian Women. Devotional Meeting. Address of Welcome, by Mrs. E. A. Goddard, Louisville. Report of Secretary, Mrs. Chas. H. Behre, Atlanta, Ga. Election of Officers. Reports from Branch Alliances. Addresses by Mrs. Mary B. Davis, New York, Representative of National Alliance, Rev. C. W. Gillilan, Faceville, Ga., and others.

8 P. M.—"The New Testament in the Light of Modern Scholarship," Prof. Wm. W. Fenn, Harvard University, Cambridge, Mass.

THURSDAY, MAY 10.

9:30 A. M.—Devotional service, led Rev. C. N. Meyers, Chattanooga, Tenn.

10:00 A. M.—Business Session of Conference.

12:00 M.—Meeting of Southern Missionary Council.

8 P. M.—Platform Meeting. General Topic, "The New Unitarian Opportunity." Addresses by Rev. C. W. Gillilan, Faceville, Ga.; Rev. Chas. E. St. John, Boston, Mass.; Rev. C. N. Meyers, Chattanooga, Tenn., Rev. Moore Sanborn, Atlanta, Ga.

Program of meetings of the Western Unitarian Conference to be held in Chicago, May 13-16.

SUNDAY, MAY 13.

11:00 A. M.—Dedication of Unity Church, Service of Dedication with sermon and addresses.

8 P. M.—Unitarian Greetings, speakers, Rev. James Vila Blake, Rev. Fred Alban Weil, Rev. M. Rowena Morse, Rev. Ernest C. Smith, Rev. August Dellgren, Rev. Florence Buck, Rev. W. Hanson Pulsford.

MONDAY, MAY 14, ALLIANCE DAY.

10 A. M.—May meeting of the National Board of Directors in Unity Church parlor. Miss Emma C. Low will preside.

12:30—National Alliance Luncheon, Mrs. Charles B. Foote, Director for

Illinois, will preside. Short addresses by Mrs. A. E. Norman, director for Minnesota, Mrs. C. V. Mersereau, Missouri, Mrs. J. B. Davis, Vice-Pres. Rocky Mountain Section.

2:30 P. M.—Public Alliance meeting. Unity Church Auditorium, Mrs Emma N. Delano, presiding. Invocation, Rev. M. Rowena Morse. Address of Welcome, Mrs. W. M. Backus. Greeting of National Alliance, Miss Emma C. Low. Addresses by Mrs. Emily A. Fifield and Mrs. Mary B. Davis. Paper "Some Things that Concern Us," Mrs. Mary A. Garfield, Humboldt, Iowa. Leader of discussion, Mrs. W. L. Goss, Rutherford, N. J.

4:00 P. M.—Ministers' meeting: "Marriage and Divorce," Rev. George A. Thayer, Cincinnati, O. "Conversion" Rev. L. M. Harman, Broken Bow, Neb.

6:30 P. M.—Ministers' luncheon.

8.00 P. M.—"The Recent Progress of the Unitarian Church" illustrated with stereopticon views. Rev. Chas. E. St. John, Secretary A. U. A. Boston, Mass.

TUESDAY, MAY 15.

10:00 A. M.—Business session. Greeting to delegates, Mr. C. R. Corbin. Address of President, Mr. Morton D. Hull. Reports of Secretary and Treasurer. Written reports of five minutes each from the state secretaries. Discussion: "Unitarian Church Extension," Mr. C. S. Udell, Grand Rapids, Mich., and Rev. F. S. C. Wicks, Indianapolis, Ind.

1 P. M.—Luncheon served at the church.

2 P. M.—Paper, "The Creative Ideal in Social Betterment," Rev. J. H. Mueller, Bloomington, Ill. Discussion led by Rev. Margaret T. Olmstead, Decorah, Iowa.

4:15 P. M.—Vesper Service conducted by Rev. D. M. Kirkpatrick of Geneseo, Ill.

8:00 P. M.—Platform Meetings. "The Church and the Community". (*a*) "What the Community Owes to the Church", Rev. George R. Dodson, St. Louis, Mo. (*b*) "What the Church Owes to the Community," Rev. Joseph P. MacCarthy, Kalamazoo, Mich. (*c*) "The Minister as Citizen," Rev. Robert C. Bryant, Rockford, Ill.

WEDNESDAY, MAY 16.

9:30 A. M.—Devotional Service, Rev. R. S. Barrow, Jackson, Mich.

10:00 A. M.—Sunday School Meeting. Rev. W. Hanson Pulsford, chairman of of the Western Committee, will preside. Paper: "My Sunday School", Rev. C. F. Niles Menomonie, Wis.

12 M.—Final Business Meeting.

1 P. M.—Luncheon served at church.

2 P. M.—Paper, "The Later Critical Theory of the Pauline Epistles," Rev. Newton Mann, Omaha, Neb.

3 P. M.—Y. P. R. U. Meeting, Mr. W. E. Baker, director for Illinois, presiding. Paper: "The Local Value of the Y. P. R. U., Mr. Thomas Pierce, Chicago. Paper: "The National Outlook," Rev. F. A. Gilmore, Madison, Wis. Discussion.

6 P. M.—Banquet. Toastmaster, Mr. Charles W. Ames, St. Paul, Minn. Speakers: Eleanor E. Gordon, Des Moines, Iowa, Minot O. Simons, Cleveland, O. O. B. Ryon, Streator, Ill., M. Rowena Morse, Geneva, Ill., E. Stanton Hodgin, Minneapolis, Minn.

BOSTON MEETINGS MAY 21-27.

We are not able to give full details of the Boston meetings as all the programs are not yet made up;—but the following items may be of interest.

Following a long established custom, short devotional services will be held every morning at King's Chapel, from Monday to Friday inclusive, beginning at 9:00 A. M.

Monday morning at 10:30, annual meeting of the Ministerial Union at Channing Hall with an address by a prominent clergyman.

Monday afternoon, public meeting of the National Alliance of Unitarian Women, at the South Congregational Church. Addresses by Rev. H. E. Gilchrist of the Susquehanna Circuit, and Rev. D. P. S. Goodloe of the Meadville School.

Monday evening: Reception at Hotel Somerset, Gov. and Mrs. Curtis Guild

and Pres. and Mrs. Charles W. Eliot of Harvard University, receiving.

Tuesday 10:00 A. M.—Annual business meeting of the National Alliance. 10:30—Meeting of the Berry Street Conference at the Chapel of Arlington Street Church. Address by Rev. Merle St. Croix Wright.

The meetings of the American Unitarian Association will begin Tuesday afternoon at Tremont Temple and continue with a session Tuesday evening; and morning, afternoon and evening sessions Wednesday.

The annual meeting of the Y. P. R. U. will take place Thursday, beginning with a business session in the afternoon and a public platform meeting at the South Congregational Church in the evening, with greetings from the English Y. P. R. U. by Rev. Joseph Wood of Birmingham; greetings from the Universalist Y. P. C. U. by its president, Mr. F. W. Perkins, and an address by the Rev. Jenkin Lloyd Jones of Chicago.

Friday will be Sunday School day, the program of meetings being as follows. 9:45 A. M.—Annual Meeting of the Unitarian Sunday School Society, King's Chapel. Business session, Director's Annual Report, election of officers, etc., to be followed by three twenty minute addresses: Mr. W. H. Small, superintendent of public schools, Providence, R. I. Subject: "The Broader View." Rev. F. R. Griffin, Braintree, Mass. Subject: "The Teacher's Equipment". Rev. J. L. Jones, Chicago, Ill. Subject: "A Vitalized Sunday School."

2:00 P. M.—Public meeting, King's Chapel. Twenty minute addresses. Mr. F. E. Parlin, superintendent of public schools, Quincy, Mass., subject, "Some Lessons from the Day School". Rev. W. I. Lawrance, Winchester, Mass., subject, "The True Atmosphere of a Sunday School". Rev. Florence K. Crooker, Jamaica Plain, Mass., subject, "Woman's Part in Religious Education". Rev. James Eells, Hackley School, Tarrytown, N. Y., subject, "What Materials a Child has for the Making of a Religion". Prof. W. W. Fenn, Cambridge, Mass., subject, "Christian Tradition as Product of Christian Faith".

To conclude all, will come the Unitarian Festival of Friday evening at Tremont Temple.

Nantucket Summer Meetings.

Arrangements are rapidly reaching conclusion for the Summer Meetings to be held at Nantucket beginning July 1st and extending through the larger part of the week. The headquarters as before, will be at the Point Breeze Hotel; and all services will be held in the Unitarian Church on Orange Street. The preachers for Sunday morning and evening will be Rev. Albert Lazenby of Lynn, Mass., and Rev. George H. Badger of New York. Rev. Charles E. St. John will be the speaker for Monday evening; Rev. George W. Kent of Providence, R. I., will give a lecture on "Concord, Mass., and Its Illustrious Men," on Wednesday evening; and other speakers expected to have part in the program are Rev. John P. Forbes of Brooklyn, N. Y., Rev. Elizabeth Padgham of Rutherford, N. J., Miss Emma C. Low of Brooklyn, N. Y., and Rev. Lewis G. Wilson. This ought to be a great year for Nantucket as it is surely a most beautiful spot to visit in the early summer. The general details of the meetings are being arranged by Rev. Edward Day of Nantucket.

Far above the levels of human intercourse, there must ever be a supreme seclusion of the spirit, whither its highest visions can gather in silence and feel for the touch of the all-realizing God.—*Martineau.*

A complete set of the "Unity Pulpit," including all the sermons preached by Rev. Minot J. Savage, D. D., at Unity Church, Boston, that were published in serial form, is offered for sale by a gentleman who is obliged to break up his library at this time. The set contains seventeen volumes bound in cloth and in excellent condition. Address Unitarian Headquarters, 104 East Twentieth St., New York.

"AMONGST MINISTERS."

CALLS.

Rev. Albert Lazenby to permanent pastorate of the First Church in Lynn, Mass.

Rev. J. T. Sunderland of Toronto, to Hartford, Conn.

Rev. Harry E. Gilchrist to New Orleans, La.

INSTALLATIONS.

Rev. M. Rowena Morse at Geneseo, Ill., March 29.

Rev. A. G. Singen at Bell St. Chapel, Providence, R. I., April 27.

Rev. Alfred H. Brown, at Newton Centre in April.

Rev. Bertram D. Boivin at the First Parish, East Bridgewater, Mass., April 29.

RESIGNATIONS.

Rev. W. F. Furman, minister at Wilton, N. H.

Rev. Adolph Rossbach, minister of the church in Detroit, Mich.

Rev. D. J. H. Ward, minister of the church in Iowa City, Ia.

Rev. Chas. P. Lombard, minister of the church in Schenectady, N. Y.

ADMITTED TO FELLOWSHIP.

Rev. James E. Odlin of Lynn, Mass., formerly of the Congregational (Trinitarian) denomination March 24.

Rev. Albert H. Trick of Brooklyn, N. Y., formerly of the Presbyterian church, April 3.

Rev. Lauritz Nisson of Wilbur, Wash., formerly of the Evangelical Lutheran Church, April 17.

DIED.

Rev. William Brunton, March 10, minister at Fairhaven, Mass., for many years and a frequent contributor of verse to our denominational publications.

Rev. Alfred P. Putnam D. D., Apr. 15. For a long period minister of the the church of the Saviour in Brooklyn, N. Y.

REGARDING THE COMMUNION SERVICE.

What right have Unitarians to use the communion service anyway?" we were asked once by a bright young woman whose prejudices were Episcopalian though her views were liberal. "A better right than anybody else" we answered, "for we are the only people who use it as Jesus used it, and who make common-sense of it". We were younger then than we are now and so more certain about all truth.

Some Unitarians are not so sure about the final ethics of the matter; and many may doubt the wisdom or desirability of continuing the custom, whatever the technical rights of the case. We have put the question to several representative ministers for their candid views, believing that all the brethren have an interest in the matter.

We put the question in this form:

"Is the communion service logically a part of our Unitarian worship? Were you minister of a church just organizing would you urge its introduction? The custom grows of observing the service by having the elements present but not distributed; does this seem to you fitting?

To my thought the Communion Service is "logically a part of our Unitarian worship." Unitarians accept the moral and spiritual leadership of Jesus of Nazareth, and from this point of view the service of Communion becomes a service in memory of our teacher, leader, friend.

Moreover, the service has a tendency to strengthen our personal loyalty to the ideals and aims of highest character. It is a sign of brotherhood in the spirit of righteousness, love and helpfulness. We do not celebrate a sacrament; we join in a service of communion.

For the above reasons, if I were minister of a church just organizing, I should urge the introduction of the Communion Service.

The custom of observing the service with the bread and wine at hand, but not distributed, seems fitting. The moral and spiritual impression, not the form of observance, is the point of chief importance. Let each congregation decide this matter according to prevailing sentiment.

JOHN P. FORBES,
First Church, Brooklyn.

Rev. Thomas R. Slicer of New York says:

Unitarian churches lose part of their claim to recognition when they separate themselves from the continuity of history. The Communion Service is perhaps that element in Christian observance which has passed through the greatest variations of interpretation. It is entirely competent for a Christian church to restate the terms in which it shall observe a religious rite, as it reserves to itself the right of restating a historic doctrine. The service of the Communion is in our church a service of sacred and loving memorial. It symbolizes all that love can do to vindicate the truth and bestow itself upon the work of the world. As Christians we claim very strongly the leadership of Jesus. Whatever pictorial or symbolical usage makes that leadership human and separates it from sacramental or mystical interpretation is distinctly in the direction of our natural use of holy things. We also claim to in some degree represent the earliest simplicity of the Christian church, and the gathering together of the believers "in remembrance" dates from the very hour of his withdrawal as a bodily presence. But the largest liberty should be allowed in all observances of church service.

Rev. Frederic A. Hinckley of Philadelphia, has other convictions; he says:

With all affectionate respect for my brothers who think otherwise, I hold that the Communion Service has logically no place in the Unitarian Church. The use of the elements is indeed offensive to me, as materializing what should be a deeply spiritual service. But I go deeper than this to the service itself. This service is used by people who believe that Jesus was an incarnation of God as no other human being ever was, or can be; and it seems to me that the service is a fitting expression for people who hold that thought. On the other hand, we believe that Jesus was a man like ourselves in kind, however different in degree. I could easily hold a commemorative service, at stated times, of our great religious leaders and saints, among whom I could give Jesus the pre-eminent place, but this would be altogether different from the Communion Service. I do not think it would satisfy those who want the Communion Service any more than the Communion Service satisfies me. My own feeling is that we often need new forms of expression for our new faith, and no one who honors me with a hearing but knows that I love and reverence Jesus as an elder brother.

From St. Louis comes this not faltering opinion of Rev. John W Day:

I have never known any Unitarian expression of truth which would suggest the question you ask implying that the Communion Service may not be considered logically a part of Unitarian worship. In organizing a Unitarian Church I should take counsel of conditions, and should not make this service the *sine qua non* of the society. I should, however, at the earliest moment take steps to prepare the way for the acceptance of such a service, and can not imagine myself working with entire freedom and happiness in a ministry where conditions forbade the use of some form of participation in this rite. Were I a layman in a new place I should seek a church where I could receive the communion. The innovation of looking at the symbols without sharing them does not appeal to me. I would either have the service or candidly abandon it. In my opinion the omission of the service in our churches will account for the presence of many

Unitarians in liberal orthodox congregations. Virtual prohibition does not seem to me liberal.

Yours truly,
JOHN W. DAY.

From "conservative" New England we gain rather a different point of view. Charles F. Dole writes:

The Communion Service seems to me to be plainly a survival from an out worn mode of thought. It can of course be used as any ancient form, to carry a new and different meaning from that which has been usually associated with it. Thus, it may be used, doubtless with profit, as a sort of memorial service, for the sake of all the noble and good who have gone over into the land of light. It seems to me that the use of bread and wine, merely to stand on the table unused, only serves to emphasize that the service is a bare survival.

If I were organizing a new church I should not introduce the Communion Service in this ancient form at all One serious objection to it is, that if held at the close of the regular church service it makes an unfortunate division of the congregation. It is significant that there are rarely, if ever, enough people who care about it to come to a service appointed for this service alone. The occasional or monthly supper of the congregation with high minded addresses around the tables seems to me, for one time and with one thought, the nearest approach that we can make to the best thought of the old Communion Service.

And one of our younger New England ministers, John H. Holmes of Dorchester, is still more uncompromising.

You ask me to put "on a single page of letter paper" my views as to the place of the Communion Service in our Unitarian worship. Were I pastor of a church just organizing, you ask would I urge its introduction? It is obvious that, within the limitations of the space permitted me, I can do no more than state my belief, without any supporting facts and arguments. This statement I am perfectly willing to give, but I trust that no reader will judge the validity of my thought upon so meagre an outline of its contents.

I do not believe in the Communion Service, and, if I were pastor of a church just organizing, I should not only *not* urge its introduction, but should feel under moral obligation to resign if its introduction were insisted upon. I decline to participate in the Communion myself, or to administer it to my people, for these reasons:

(*a*) I do not believe that this rite was instituted by Jesus. The Gospel records give no warrant for this interpretation, nor can anything be conceived more utterly foreign to the spirit of Jesus than the institution of a permanent ceremony of this kind.

(*b*) Even though it were instituted by Jesus, I should still reject it, since it has become associated with all manner of sacramental and dogmatic interpretations which have no place in the Christian worship. I should amputate it to save the purity of Jesus's religion, just as I should amputate a blood-poisoned limb to save the life of the body.

(*c*) Even though it were established by Jesus, and were unvitiated by worse than pagan practices and ideas, I should still reject it as savoring of that worship of a human personality which is so antagonistic in the worship of the one God and Father of all. The Communion Service gives sanction to the interpretation of Jesus as the mediator between the soul and God. If it is necessary to have a memorial service, why not have a *true* memorial service, and not a *diluted sacrament*.

(*d*) And lastly, I decline to administer this Service, because, in our churches it is "a service not of communion but of disunion." I decline to have any service in my church in which all my people cannot conscienciously participate.

Rev. Frank S. C. Wicks of Indianapolis, speaks out of some varied experience East and West:

The service is a logical part of Unitarian worship when it is a spontaneous expression of the spirit of the worshippers; it is then a living thing. When it is imposed on a congregation it is then a dead ceremony. If it is simply a habit, it is a bad habit. Though communion is the most real part of worship for me, I should not introduce it in my new church. Rather shall I encourage such a spirit of devotion that in time the service will be a natural growth.

The eating and drinking of the symbols is repugnant to me; a hindrance to spiritual worship. In Brighton, practically all my congregation remained for the service, but if I had announced that I was to pass the elements only a few would have remained. I believe the time has come for spiritualizing the service by using the elements simply as symbols.

Rev. George W. Stone speaks for the Pacific Coast:

It seems to me a matter for individual action rather than denominational discussion. As a matter of fact, I have never had a suggestion from any one in any church I have organized, that looked to the observance of the Communion Service or the ceremony of baptism. I certainly have never suggested it myself. I think it is observed in only two of our 30 churches in this department. I doubt if there are more than 50 persons in the department who regularly observe the communion. I should readily lead in the observance if any one felt that it was a help to them.

"Do not leave the sky out of your landscape."—*Emerson.*

"Oh, wonderful the way
That leads from darkness to the day,
From darkness and from sorrow of the night,
To morning that comes singing o'er the sea.
Through love to light! Through light
O God, to thee."
—*R. W. Gilder.*

SAN FRANCISCO.

The tragedy of San Francisco's disaster has touched us all; its woe surpasses anything the nation has experienced for many years. Surely the whole tide of sympathy and generous fellowship in succor which has swept the country in its behalf out-tops the noblest accomplishment of any past under similar circumstances. On hearing of the catastrophe the President of the American Unitarian Association, Rev. Samuel A. Eliot, D. D., sent out appeals to all of our churches for immediate co-operation in sending to Rev. George W. Stone a sum adequate to meet the possible needs of our own people or others whom he would reach. Anticipating returns, a telegram was at once sent to Mr. Stone putting ten thousand dollars at his disposal, and a much larger sum is confidently expected. Dr. Eliot asked for fifty thousand dollars and the returns which we have already seen give good evidence that the sum received will exceed rather than fall short of that amount. At this writing it is impossible to learn what losses our own churches in San Francisco and other cities have sustained. The beautiful Starr King Memorial Church is probably not destroyed, but of others we can not be certain.

Publisher's Notice.

We regret to announce that all previous editions of THE NEW UNITARIAN have been exhausted and henceforth all subscriptions will have to begin with the May number.

In the meantime if you are not a subscriber won't you become one at once.

"What do we live for if it is not to make life less difficult for each other."
—*George Eliot.*

The Chicago Associate Alliance.

The fourth meeting of the Chicago Associate Alliance for the year was held in the commodious new Parish House of Unity Church, Thursday, April 5, the President, Mrs. Backus, in the chair.

Owing to the absence from the city of Mrs. F. A. Delano, who was to have spoken on the subject "The Public School Art Society of Chicago", Miss Ellen Gates Starr, founder of the Society and now its honorary president, took her place on the program. The society grew, 15 years ago, out of Miss Starr's desire to improve the poor condition of the public schools near Hull House. The school room walls covered with dried dust and emitting an odor which can only be described as that of baked microbes, presented a cheerless appearance. Miss Starr's first efforts were directed towards obtaining the permission of the Board of Education to tint the walls and to hang a few pictures upon them. Later, on a visit to England, she had an opportunity of seeing what had been accomplished by a public spirited citizen of Manchester for the schools in the poor districts of that city. There a system of a moving loan collection of pictures had been so well worked out that it made possible almost a liberal education in art. As a result of seeing what had been done in Manchester Miss Starr was fired with enthusiasm and hoped the same could be accomplished in Chicago. After her return she brought the question before the Chicago Woman's Club and the "Public School Art Society" was organized to promote "Education by means of works of art in the public schools." The society has a loan collection of photographs and a few oil paintings which are moved about from school to school. Also it has several collections of large pictures which have been placed permanently in schools in the poorer districts of Chicago. It has been found necessary to give some instruction in art to enable the children to appreciate the pictures, consequently the society has organized a lecture bureau which furnishes lectures to the schools.

After Miss Starr's talk Mrs. H. H. Kellogg read a paper bearing the subject "All Things are Possible." It was an account of Mrs. Kellogg's varied and interesting experiences in improving a barren tract of land, near the center of the city, called Green Bay Park. In her first efforts to make the park worthy of its name she called on her neighbors for assistance and made many appeals to the "city fathers", who finally sent her black earth and an experienced street laborer as a gardener. The land was filled in, beds were outlined and seeds were sown but alas! as soon as the seeds were up they were trampled down by men and children taking a short cut across the park. In desperation Mrs. Kellogg begged the city for a fence and after two years obtained an iron one with a gate. With added zest she renewed her efforts. Then she appealed to the good will of the children by telling them the park belonged to them and by encouraging them to pick up the leaves and bits of paper, always rewarding them with a boquet of any flower they wished from the "children's bed". The moral influence of the park has been far reaching; many a bad boy having been transformed by the ministry of the flowers. Clergymen have said that the park preaches a sermon every day. The "powers that be" at the city hall have at last awakened to a realization of the work accomplished single handed by Mrs. Kellogg and ask each spring and fall for a requisition of all that is needed to keep up the beauty of the park. So you see "all things are possible" to those of indomitable will. At the close of the paper many suggestions were offered for civic cleanliness. After the roll call which showed an attendance of seventy the meeting adjourned for luncheon and an inspection of the new church home.

MARY C. S. SPERLING, Sec'y.

"That man is greatest who best serves his kind."—*Selected.*

Our Divinity Schools

Harvard.

April at the Harvard Divinity School has been uneventful and busy, broken towards the end by the Spring recess, which fell on the week after Easter. One happening of the month, however, it is hoped will be of more than passing moment in the life of the school. This is the organization of the students for a closer working fellowship with each other, and with the religious interests of the college. The organization was effected by the election of a council of five members, representing as far as possible the different classes and denominations in the school. Its function is to devise means for bringing the men closer together, and into more immediate touch with the religious life of the University as a whole. Certain features of the school, its undenominational character, its connection with the University and the presence of graduate students for only a year's work—though they contribute to its especial effectiveness, yet tend to lessen the degree of fellowship that would otherwise prevail in a body of less than fifty students. It is to obviate this natural disintegrating tendency that the Council was appointed. Another purely student activity, undertaken by the Unitarian members of the school, was begun during the month. The men have agreed to conduct religious services every Sunday at Raynsford's Island, for the Jewish and Protestant boys in the city reform school there. The services consist of a short talk to all the boys together, with a Sunday School lesson for the Protestant boys. The men are taken to the island, which lies in Boston Harbor, by the city boat on Saturday afternoon, and entertained at the house of the Superintendent. The work affords not only an opportunity for service, but for practical study of methods of dealing with juvenile offenders.

Early in the month were opened rooms on the second floor of Emerson Hall (the new philosophical building) which have been fitted up under direction of Professor F. G. Peabody, Dean of the Divinity School, for the library and museum of the Department of Social Ethetics. Expenses for equipment were met by an anonymous giver, who has also established a fund of $100.000 (to be known as the Francis Greenwood Peabody endowment) for running expenses and purchase of new books. There are now on the shelves 1500 volumes selected for the convenience of students of social ethics and allied subjects. In the museum is a collection of graphical material—photographs, diagrams, charts and models—illustrating social progress and experiments. The collection includes the exhibit of the German insurance system made by the German government at the St. Louis exhibition, together with the exhibits of many German industrial establishments and a duplicate of the exhibit of the United States Bureau of Labor concerning wages, strikes and trades unions. There are also illustrations of many forms of poor relief, welfare work, improved dwellings, municipal industries, problems of immigration, etc. The whole furnishes opportunity for many studies of great importance both to Divinity and College students, concerning social progress.

In view of the recently acquired cast of the column containing the laws of Hammurabi (described in these pages last month) Professor D. G. Lyon of the Divinity School, gave during April in the Semitic Museum a course of five lectures on Hammurabi and his code. The first dealt with the man himself, as warrior, organizer, administrator and religious devotee. The next two took up the laws which he promulgated, in relation to property and to person. The fourth treated of Babylonian life as revealed in the Hammurabi code and in contemporary records, and in the last lecture the laws were compared

with other ancient codes. The lectures were illustrated by lantern slides, clay books and other objects from the time of Hammurabi, 2250 B. C. In the Phillips Brooks House Professor E. C. Moore has been delivering a course of six lectures on "The Expansion of Christendom in the Nineteenth Century," closing up with a survey of the various aspects of the work—educational, literary, philanthropic, medical, industrial and specifically religious. Dr. W. B. Munro in the same place gave a course of lectures, also of interest to theological students, on "Some Problems of the Modern City." At the Social Service Conference Judge Chas. Almy spoke of juvenile courts and offenders—a subject just now uppermost in the public mind, because of proposals to improve the Massachusetts system.

At the request of the Harvard Christian Association Professors W. W. Fenn and E. C. Moore have prepared two little volumes outlining courses of short studies of Jesus's teaching and life. The volume by Professor Fenn is entitled: "Teachings of Jesus; Readings on the Good Life"; that by Prof. Moore is called: "Notes for Readings on the Life of Jesus". The books are intended to fill the need for presentation of the fundamental facts and principles of the life of Jesus in a simple but illuminating way, and in a form suited to college students. Each course is designed to extend over a period of eight weeks, with a study for each day.

Further announcements of the session of the Summer School of Theology (July 5-21) show that there will be forty-five lectures on the general subject: "Christian Theology in Origin and Development." Professor Toy will begin with the topic: "Scriptural Basis of Christian Belief." Professor McGiffert of Union Theological Seminary will lecture on "The Formative Period of Christian Thought;" Professor Emerton on the Mediaeval Period and Professor E. C. Moore on the Modern period. Professor Fenn will speak of the "Constructive Principles of Christian Theology", and Professor William James of the Faculty of Arts and Sciences will speak on "Religious Philosophy and Individualism." The subjects for the summer schools of 1907 and 1908 will be "Social Ethics" (1907) and "History of Religions," (1908).

Preachers at the College Chapel during the month have been Professors Peabody, G. F. Moore and E. C. Moore of the Divinity School; Professor Henry S. Nash, D. D. of the Episcopal Theological School, Cambridge, and Professor Herbert L. Willett, D. D., of Chicago.

The April meeting of the Unitarian Club was held at the home of Rev. Samuel A. Eliot, D. D., in Cambridge. Dr. Eliot spoke on the work of the American Unitarian Association.

S. B. S.

Meadville.

On Sunday, March 25, and April 1 Pres. Southworth preached at Oil City and Franklin, on April 8, Prof. Barber filled both pulpits.

On Thursday, March 29, and Friday, March 30, Prof. J. W. Jenks of Cornell University, gave two exceedingly interesting and valuable lectures on "Great Fortunes."

Thursday evening the annual Billings prize speaking contest was held. The contestants consisted of six members of the senior and senior-middle class as follows: Mr. Maxwell, Mr. Spurr, Mr. MacDonald, Mr. Dethlefs, Mr. Drummond and Mr. Goodloe. The prizes were awarded as follows: 1st Mr. Goodloe $30, 2nd Mr. Drummond $22.50, 3rd Mr. MacDonald $15.

Our Easter recess extended from April 8 to April 15 inclusive. During that time Prof. Bowen preached two Sundays at Charlestown, N. H.; Mr. Drummond two Sundays at Norwell, Mass., Mr. Maxwell at Walpole, N. H., and Billerica, Mass. Mr. Schneider two Sundays at Wolfboro, N. H, Mr. MacDonald on Easter Sunday at East Lexington, Mass. Prof. Doan preached at Aurora, Ill., Easter Sunday. At a joint

session of the Physiological and Psychological societies at Madison, Wis., a paper was read by Prof. Doan, subject: Humanism and Absolute Sub-consciousness. He also spoke before the students at Hiram, Earlham and Butler colleges taking for his subject: The Ministry of Truth and the Modern World. Mr. Aner preached at Franklin, Pa., April 15th. H. A. M.

The Improvement of Church Music.

In the early part of last year a Committee on the Improvement of Church Music was appointed by the directors of the American Unitarian Association, consisting of Samuel A. Eliot D. D., chairman, John Haynes Holmes, secretary, Arthur Foote, Louisa P. Loring, Elizabeth M. Marsh, Herbert Mott, Charles F. Russell, Eugene R. Shippen, Benjamin L. Whelpley and F. W. Woodell. This committee has well proved its efficiency by the things accomplished.

1. It has secured the publication, through the house of Oliver Ditson Company, Boston, of "Forty Anthems, for Use in Liberal Churches," a collection of standard anthems, which sells for the reasonable price of one dollar per copy.

2. It has secured the publication, through the house of G Schirmer, New York, of a similar book, at the same price, entitled "Anthem Book, for Use in Liberal Churches."

3. It has compiled a list of Easter anthems, which has been sent to different churches.

These publications are the result of the exhaustive study of many hundreds of anthems. In this work, all anthems have been rejected which have not conformed to the highest musical standards, and the words of which have been found unsuitable for use in liberal churches. These anthems, therefore, which have been selected, the Committee begs to recommend for their admirable musical quality and especially for the adaption of their words and sentiments to the liberal type of religious thought.

In addition to the above, the Committee will shortly publish the following:

1. A third collection of anthems, through the house of Arthur P. Schmidt, Boston, similar to the two mentioned above.

2. A list of hymns, carols, etc., which may be recommended for Sunday School use.

3. A list of about five hundred anthems, for general and special use, which, like the Easter anthems, the Committee can recommend as suitable for use in our liberal churches.

North Church Alliance.

The year's work of North Church Alliance has been a prosperous one. The appeals for money have met with a generous and prompt response. There has been a good attendance at both the business and union monthly meetings, in which the three Unitarian churches unite. The meetings are addressed by able speakers and are followed by a social hour. Rev. W. W. Fenn will speak at the next union April 15, at Second Church, Rev. Alfred Manchester, pastor.

Several barrels of clothing have been sent from North Church Alliance to Calhoun, Ala., Burgan, N. C., and Snow Hill, Ala., also several boxes of books and magazines in different directions to assist in founding libraries.

Mrs. May Alden Ward, one of the Vice Presidents of the Massachusetts Civil Service Reform Association, gave in April a series of four interesting talks on matters of interest in this country and England. It was given under the auspices of the Salem branch of the Woman's Auxiliary of the Massachusetts Civil Service Reform Association.

"Give me not, O God, that blind fool faith in my friend, that sees no evil where evil is, but give me, O God, that sublime belief that seeing evil, I yet have faith."—*Muriel Strode.*

National Alliance Notes.

The Cheerful Letter work, engaged in by many branches, supplements that of the Postoffice Mission, and while the latter committees do a distinctively religious work, the former is more general in its character and non-sectarian. Its object is to cheer those who are lonely or ill by sending good reading matter and friendly letters. Although the Cheerful Letter Exchange was organized to carry on the more secular side of Alliance work, and theological literature is not sent, it nevertheless has its denominational side. Through it, many young people in our churches have become interested in the Alliance, and in other church work. The little paper, *The Cheerful Letter*, issued monthly, carries liberal sermons into hundreds of homes, in many of which the Unitarian faith has not been known. The cost of this paper is only fifty cents a year, and more subscribers are needed to make it self-supporting.

The C. L. work appeals strongly to the young people of our churches and to small branches which are unable to make a large expenditure of money. There is a great opportunity here for educational work, and especially do many in the West living on ranches at a distance from a town or railroad appreciate the many school books that are received as well as the instruction by letter. The last report showed 150 travelling libraries in use in 24 states, sent out by 73 of these committees. Besides these there are several lending libraries—some of which are carried on by individuals. Two books have been especially called for—*Black Beauty* and *Gentle Measures for Training the Young*, and over 800 copies of each which have gone to mothers, teachers and children, have been given by one Alliance woman alone.

The Alliance branches have generously contributed to many permanent libraries. Our Southern chapels were thus equipped and 800 books were last year given to Rev. Amandus Norman for his library at Hanska, Minn. A library has just been sent to the hospital at Colon, Panama, from Braintree, Mass. At present, books are being collected and sent to Rev. Melvin Brandow at Lancaster, Pa., to be presented by his young society to the city as the nucleus of a free public library. In that way will the Unitarian church be brought to the notice of this orthodox community, and prove that it has come to stand for general usefulness.

As many of the branches desire to take up some systematic study at their meetings, the National Study Class Committee has for several years issued leaflets on a variety of subjects as a guide to such work. These are sent *free* to the branches. The last one was No. IX. "Answers to Questions on Unitarian Belief", and has been much called for this winter. The next leaflet will be prepared during the summer and ready for the branches when they begin work in the fall. It will treat of the growth of the liberal faith in those countries which are to be represented at the International Council to be held in Boston next year. If the branches take up this study it will greatly promote interest in the meetings.

In May, the meeting of the National board will be held in Chicago, at the time of the Western Conference. Besides a large representation of the officers of the Middle West, there will be present the four National officers and at least three of the directors from the East. The corresponding secretary and chairman of our Southern committee will also attend the Southern Conference in Louisville, Ky., earlier in the month. The more meetings and Conferences we can have, bringing together our workers from widely separated parts of the country, the greater will be our courage and enthusiasm, and the better our work for the upbuilding of our free faith. MARY B. DAVIS, Cor. Sec'y.

"Never was a sincere word utterly lost, never a magnanimity fell to the ground, but there is some heart to greet it and accept it unexpectedly."—*Emerson.*

Notes From the Field

Fourth Unitarian Church, Flatbush, N. Y.
Rev. John M. Davidson, Minister

The pastor has announced a series of Sunday evening lectures as follows. April 15, "The Trusts and the Labor Problem"; April 22, "The Weakness and Strength of Socialism"; April 29, "The Justice of the Single Tax"; May 6, "The Weakness and Strength of Democracy in America". Opportunity for discussion will be given.

Church of Our Father, Lancaster, Pa.,
Rev. Melvin Brandow, Minister

A lot has been purchased for the building that the Church of Our Father hopes soon to erect for its services of worship The lot is well placed at the corner of one of the chief thoroughfares in the city and in the center of one of the best residence sections. It was presented to the congregation by one of its members at a total cost of $6,000. A church building fund committee has been appointed and measures will at once be taken to secure subscriptions for the building itself, which will, it is expected, cost about $10,000.

Oneida, N. Y.,
Rev. H. E. Gilchrist, Minister

The new movement in this flourishing community has been organized under the local direction of a General Committee of five representative gentlemen of the place. This committee has taken up the work with a quiet and firm courage inspired by the hearty support and interest asserted by an earnest constituency which selected the committee. The outlook for our success at this point is at present writing quite gratifying, and a gradual increase in numbers and influence is confidently expected.

Beginning May 1st Mr. Gilchrist will make Oneida his headquarters, and he may be addressed at that postoffice.

Unitarian Society, Rutherford, N. J.,
Rev. Elizabeth Padgham, Minister

The annual meeting of the Woman's Branch Alliance was held Wednesday, April 4th. The officers for the ensuing year were elected, and the Alliance shown to be in a most prosperous condition.

There was a church sociable held at the church in Rutherford the evening of March 26th. A large number were present and a very enjoyable evening was spent.

The Rev. G. H. Badger occupied the pulpit at Rutherford, Sunday, April 8th. Mr. Badger preached a sermon very appropriate to Palm Sunday, which was enjoyed by a large congregation.

There will be a series of evening services at the Rutherford Church for four Sundays, commencing April 21st. The minister, Rev. Elizabeth Padgham will speak at all of the services on the following subjects respectively: The Fatherhood of God, The Brotherhood of Man, The Leadership of Jesus and Salvation by Character.

First Unitarian Society, Wilmington, Del.
Rev. A. T. Bowser, Minister

The people of this church were pained and surprised a few weeks ago to receive the resignation of their minister who had been with them twelve years. At a meeting of the society subsequently held it was unanimously voted not to accept Mr. Bowser's resignation and he was persuaded to withdraw it.

Unity Church, Hamilton, Ontario, Can.

Is making marked progress under Rev. W. Delos Smith of Parkside Church, Buffalo. He has been supplying the pulpit since the resignation of Rev. Frederick Preston, coming over from Buffalo Sunday afternoon and holding an evening service. The pretty new church, the erection of which was largely due to Rev. Mr. Preston's energetic work, has a very attractive interior. The Ladies Alliance, an active and flourishing body, purchased a pipe organ of very sweet tone. Unity was fortunate in securing Andrew C. MacMillan, as organist, a clever young musician, recently out from Scotland. The Social Science and Browning Literary Clubs, meet on alternate Wednesday evenings in the social room of the church. The latter has been studying Shakespeare. There is also a Young Men's Union. Mr. Smith's sermons are attracting much attention in the city at large and are often repeated in the local press. He speaks extemporaneously, in an easy pleasing manner and has a clear, resonant voice. His sermons are full of pithy and original remarks and give much food for thought. Mr. MacMillan has

organized a chorus choir which is doing good work and is a great addition to the church services and has caused a marked improvement in the congregational singing of the hymns.

First Cong'l Church, Rowe, Mass., Rev. Margaret B. Barnard Minister

Our church here in Rowe has just received a most munificent gift for a memorial church from Frederic E. Smith of Boston, a grandson of our first minister here, Rev. Preserved Smith. It will be a memorial to him. We need about $4,000 and a chance will be given to former residents to swell the amount. We have long needed a new church and this volunteer present will enable us to fulfill our long cherished desire. Our Parish meeting will come the 19th and action will be taken on this gift. The present is all the more gratifying because it will cherish the memory in this locality of one of our great pioneer preachers, a man loved and honored wherever known. It is more than a gift to the society, it is a tribute by a grandson to a grandparent, whose life was indeed worthy to be held up as an example to coming generations.

Frederic Estabrook Smith is a native of Warwick, and is the only surviving son of the late Rev. Preserved Smith, of that town, Deerfield and Greenfield, as well as the only surviving grandson of the Rev. Preserved Smith of Rowe. His mother was the daughter of Rev. Joseph Estabrook, long Unitarian minister of Athol. Rev. Preserved Smith, whose memory is thus perpetuated in a permanent form, was a great figure of old Rowe life, a public spirited citizen and noted also as a Greek scholar.

The church has badly needed some help of this kind and Mr. Smith's example should impress other wealthy men with the beauty of such acts of beneficence toward the old towns where they or their ancestors lived.

First Parish of Brighton, Brighton, Mass., Rev. Chas. W. Wendte, Minister

An arrangement has been made with the local street car system by which a special electric car reserved for the use of attendants of the church, and bearing a placard setting forth this fact starts from Oak Square, Brighton, every Sunday morning and runs through Allston to the church in time for service, returning by the same route at the close of the service. This is perhaps a novel experience in "church extension" work.

First Unitarian Cong'l Society, Hartford, Ct.

This church, which has been without a pastor since the death of Rev. Joseph Waite, has extended a hearty call to Rev. J. T. Sunderland of Toronto, Can. The Hartford church is our strongest Unitarian organization in Connecticut, and affords a wide field of service to a liberal preacher of active gifts.

Pilgrim Church, Attleboro, Mass., Rev. John H. Applebee, Minister

The enthusiasm manifested at the annual meeting of Pilgrim Church, Attleboro, Mass., has not abated. The different committees are hard at work, and each week is replete with socials and parties of various kinds.

Recently an "Advertising Party" and Old Fashion Party have been given proving successful in every particular.

Rev. Mr. Applebee gave the church a most enjoyable evening with American Poets. Our congregations are increasing in size, and our influence is widening and deepening.

First Parish, Stow, Mass. Rev. J. S. Moulton, Minister

The next meeting of the North Middlesex Conference will be held in this church about June 20th.

Liberal Christian Club of Lowell, Mass.

At the last meeting of the club, consisting of the Universalist and Unitarian men of Lowell, Rev. John Snyder of Wellesley Hill, read an interesting study of the Drama at the present time, and its moral teaching. It was ladies' night, and there was a large attendance. At the previous dinner, (Feb. 22) Rev. Chas. W. Wendte gave a fine essay on T. Starr King.

Channing Memorial Church, Newport, R. I., Rev. Wm. S. Jones, Minister

The spirit of religious union is in the air in Newport. During the winter three very successful Sunday evening services, under the auspices of five churches, the United Congregational, the Second Baptist, the First Methodist Episcopal, the Thames St. Methodist Episcopal, the Channing Memorial, were held in the Opera House. In the Lenten season five co-operating Sunday Schools, Trinity, Emmanuel, the Second Baptist, the United Congregational, the Channing Memorial, made possible a course of weekly lectures on Sunday School Teaching by Rev. William Walter Smith, M. A., M. D., of New York. Channing

Memorial Sunday School is completing the third year of graded instruction. During the present year three courses are being given, one on the Life of Jesus, another on the Life of St. Paul, still another on Later Old Testament Narratives. The minister meets the three sections of teachers fortnightly. The mid-year examinations of the Sunday School, held in February, were very satisfactory. The finals will come in June. The average attendance is very close to the total membership. The annual contribution to the American Unitarian Association this year was one of the largest in the history of the church. A special service on the evening of Good Friday was well attended.

First Parish,
Dorchester, Boston,
Rev. Eugene R. Shippen,
Minister

The Easter service this year was especially enjoyed by a large congregation, the exercises being simple and without extravagance. The flowers which banked the beautiful old West church pulpit in a scheme of pink and white were memorial offerings from relatives and friends of deceased parishioners, and were afterwards distributed among the sick. Thirty-nine new members, seven by letter, were admitted to the fellowship of the church, signing the ancient covenant of the society. Communion was observed at the close.

A noteworthy feature of the Easter services was the acceptance by the minister in behalf of the church of the gift of a Memorial Pew, endowed by the Humphreys family, who have been prominent in the church since earliest times. "Representatives of this family came to Dorchester in 1634," said Mr. Shippen, "since when the name has figured continuously and honorably in Dorchester life. Since 1666 there has been without a break a member or members of the family holding office in this church. Generation after generation it has contributed God-fearing men to our diaconate. Such a record has few parallels in the history of this country. Here is an accumulation of spiritual power! There are few agencies for good more potent than family tradition. This generous gift has three distinct values. It preserves the memory of personal and family services. It contributes materially to the financial resources of the parish. Not least it offers to the public the free use of a pew *in perpetuum* a symbol of that hospitality which exists in the church of our dreams, the church that is yet to be."

The First Parish has met a sad loss in the death of Miss Maud Malloch, a greatly beloved worker in the church and a devoted teacher in the Sunday School.

At the annual Parish Meeting April 9th, the resignations of Mr. Henry Hall and Mr. J. Homer Pierce, for many years valued members of the Standing Committee were reluctantly accepted. The new members are Mr. H. L. Hall and Mr. F. K. Nash. Two new committees were appointed to further the work of the church: Hospitality and Ways and Means.

The proposition to fence in the church property in view of various encroachments meets with much favor and several plans are under consideration. The proposed work, with necessary grading, will cost about $7500.

The Alliance held its Annual Meeting on May 2d with a large attendance. Mrs. Walter Hayes was re-elected president. Six hundred dollars was raised this year. The branch has 136 members.

First Church,
Cambridge, Mass.,
Rev. S. M. Crothers,
D. D., Minister

Dr. Crothers has sailed for England for six months, exchanging pulpits until summer with Rev. Joseph Wood of Birmingham, and after that with Rev. F. R. Freeston of Essex Church, London. Dr. Crothers will give the Essex Hall lecture in June and will represent the A. U. A. as delegate at the annual meeting of the British and Foreign Unitarian Associations.

First Cong'l Society,
Littleton, Mass.,
Rev. John F. Malick,
Minister

April 1st the Sunday School observed Association Day, using the service sent out by the A. U. A. A short talk was given by Mrs. M. J. Priest telling of its organization in May 1825, and the men who gave it the start. She also made a plea for us to be loyal to its support. The collection for that day was sent to the Association.

April 5th the Back Log gave a griddle cake supper followed by a short entertainment. Thirty dollars was added to the treasury.

Our Sunday evening Guild meetings are well attended. The President wishes all would take some part and make every meeting one of much interest.

A good number responded to the call for Parish meeting April 2d and it was unanimously voted to give our pastor an increase of salary.

Also voted to make a few needed alterations in the vestry before we could feel our church repairs were completed.

First Unitarian Church, New Orleans, La., Rev H. W. Foote, Minister

A somewhat unique thing has happened in this church. Rev. Harry E. Gilchrist was invited by the minister, Rev. Mr. Foote, to supply his pulpit for two Sundays with a possible view of becoming a candidate for the vacant pastorate at Mr. Foote's withdrawal. So pleased with Mr. Gilchrist's services were the people that without caring to wait for the consideration of other candidates, a most hearty invitation was extended to Mr. Gilchrist to become their minister, his work to begin (at his own suggestion) in October. The church is to be congratulated both on its escape from the tribulation of prolonged "candidating" and also on the securing so able a man as Mr. Gilchrist to have charge of its future work.

First Unitarian Church, Omaha, Neb., Rev. Newton Mann, Minister

Friday evening, Mar. 30, 1906, the members of Unity Church held their eighth annual banquet in the church rooms. There were in attendance about one hundred persons. The Rev. Newton Mann responded to the toast "Big and Little." Mrs. F. L. Heller, superintendent of the Omaha Detention School, spoke on "The Child and the Church." "Our Neighbors in Faith," was the subject of a toast by Rev. Louis Marsh of Lincoln. William Morning of Lincoln, spoke of "Our Faithful Neighbors," Miss Kate McHugh on "The Preacher's Assistant," and Dr. Morrison of Omaha, also spoke. Prof. Krishna, a Hindoo, who recently held the chair of Sanskrit in the University of St. Petersburg, made a few remarks on the Hindoo thought, comparing it with Unitarianism.

Mr. Marsh of Lincoln, took Mr. Mann's pulpit on Sunday, April 1, 1906, while Mr. Mann was in Lincoln.

Church of the Messiah, St. Louis, Mo., Rev. J. W. Day, Minister

At a meeting of those who had signed the roll of membership, or wished to do so, called March 25th, steps were taken to extend the membership and to make the organization of the church more thorough and effective. It was voted that a general committee be formed composed of representatives of the Trustees and of the various organizations connected with the church, who should add three to their number, representing the membership at large and appoint a secretary. It was decided to designate regular days for the reception of new members, and to have more frequent meetings of the church for consideration and action in regard to matters that do not naturally come up at the business meetings. Twenty-five names were added to the roll of members.

The new home of the "Mission Free School", which is a temporary home free to children between two and fourteen years of age, was dedicated with brief exercises Sunday, April 1st. This house with the land on which it stands was the gift of one person, the largest single gift in the history of the school. The rooms have been beautifully furnished by different members of the congregation, the building is absolutely fire proof, and will accommodate fifty children. A tablet states that the gift was in memory of William Lee Huse. The school was founded in 1840 and has been from the beginning supported by contributions and endowments from members of this church.

The Highest Good

God's dwelling place is not in realms apart,
Whose heights no mortal feet have ever trod;
Truth's home is ever in the human heart—
Who walks with Truth may walk on earth with God.

—*Selected.*

Modest Service.

Ten thousand eyes shall gaze to-night into the glory of the sky, to glimpse the beauty of the wondrous stars —eternity-old, flashing their gleams across measureless expanses of space, the noblest parts, if we esteem them rightly, which the vision of material creation contains for us.

And this afternoon you may go out into the field and find behind a clump of last year's stubble, a modestly opening violet not six days up, which you shall pick and take, with other sister flowers into some sick friend's chamber; and there, for its very modesty and frailness of Spring beauty, but in its dainty whisper of color and its soft suggestion of fragrance, it shall tell its story of Spring good cheer, of life's hopefulness and beauty, and the great love of the out-door world, and its tenderness, which shall go right home to a sick soul with a nestling sort of inspiration to make all life seem good and true again.

And to-morrow the violet and its sisters shall fade and be thrown away—only good for a day's fragrance and blooming; only good for one chamber's vision; but that which that wildflower shall have been to him who shall take its message cannot be thrown away—cannot be got rid of; that shall grow into the very eternity of the sick heart made glad,— a part of its future trueness and sweetness and patience and trust. The thing that shall fade over night has a beauty diviner and more lasting, for that soul, than the beauty of eternal stars hung conspicuous in the heavens—that all the world grow cold in their distant dignity, seen over and over again in lasting splendor.

Could you but know, oh humblest friend, could you but know how your little word of patient kindliness, your commonplace deed of loyalty and devotion, your shy influence of trueness, your hidden fragrance of pureness, filled in God's great work of progress, the crevice of eternal good which a Stephen's martyrdom, a Luther's heroism, a Father Damien's passion of loyalty could not fill,—could you but know that a world filled with a thousand Damiens and Luthers and Stephens, yet lacking what your simple life can put into it, were a poor world to live in after all—and the one Damien and Stephen and Luther, now and then, are mighty to help and consecrate the world in holy progress, just because in the thousand obscure corners of life, the tiny heroism and loyalty of lesser souls catch their reflection, embody in near-to plainness, their lofty ideals and re-interpret in terms of common life the great nobility of exceptional and transcendent life—could you but know that Christ on Calvary died a useless life, unless what you do to-day and to-morrow, so it be sweet and true and pure, shares of the Christ-substance of service, and in your place is diviner, because you do it, than if Christ did it; could you know these things through and through would you not understand God better, and the beauty of life better and rise to highlands of the soul's best contentment?

Take then your humblest place of service proudly in honest pride. God is not so infinite but he needs it just as it is, and rejoices in it. Humanity is not so vast but it is debtor to you through its centuries of progress; it could not spare you.

Only of course the high responsibility of life goes with this. It makes a difference after all—with God in his heavens, with humanity in its progress, whether you round off to-day's humbleness and litttleness at its best—or only at something less than best. You cannot be so obscure that your badness be not bad; that its meanness stain not the fabric of the progress of your race. Your little chance to do a kind deed or speak an encouraging word, or stand true to a sweet ideal, cannot be so little but that you rob the world of Christship if you miss that chance. You make a discord that reaches heaven. I cannot help feeling sometimes when I hear respectable men deploring the degeneracy of modern politics, or the low condition of church religion, or the

injustice of present industrial conditions that the main fault isn't with the bosses and machine kings in politics; the main fault isn't with the over-Ecclesiastical Ecclesiasts in church matters; or with heartless monopolists or foolish agitators in industry; the main fault lies back in the unconspicuous lives of just some of these respectable critics themselves; who in their obscurity, in their unambitious corners, neglect and play false before their lowly responsibilities of citizenship and personal religion. Count one somewhere, in wholesome honest fashion of staunch loyalty, where things are commonplace and near at hand in these regards; and the one for which you count is an atom in eternity's sure substance of better things. Miss not your little place for praising God in the way God wants you most to praise him, in making it easy for home friends and business friends and social friends to have more common faith in Love and Right and Truth; more of the sunniness of hope and aspiration. You could not serve God better, nor your neighbor, though your work was most conspicuous that man can attain, than you can serve him then.

Religious Reconstruction.

BY DUREN WARD.

To correspond with the recent immense progress in knowledge, there should be an increasing breadth of religious conceptions. There should grow out of the *New Facts* a restatement, or a *New Faith*, as much broader, deeper and more inspiring. Let me try to summarize these religious concepts. Let the reader take them only as kindly suggestion in the remaking of his own creed.

God here and everywhere, replacing God "up in Heaven."

God immanent, replacing God merely transcendent.

God infinite in power, goodness, beauty; lifting. blessing, thrilling, replacing ancient limiting anthropomorphisms.

God ever revealed to unveiled eyes, replacing God present to Jewish prophets alone.

God inspiring all people in all times, replacing God speaking only on Sinai and in Palestine.

God unerringly just through natural laws and ever bountiful in renewed opportunities for erring life, replacing God angry and waiting till a final day to execute his "wrathful judgment."

Creation by Eternal Divine Evolution, replacing creation by the flat magic of the Hebrew Elohim or Yahweh.

Starry Spheres unnumbered, cycling through celestial abysses, replacing early man's one, little, flat "terra firma."

Our Planet a life star on which man is making "Paradise," replacing the mythical "cursed earth, the lower world, the vale of tears."

Man evolved from lower life and steadily rising toward the Divine-human, replacing man "first perfect, then hopelessly fallen."

Men of all ages included in one Divine family, replacing one nation as the only "chosen people of God."

Men of all times elected (in the very Nature of things (to all the joys of heavens or earth, which they understand and strive for, replacing a select few "elected (for unknown reasons) before the foundation of the world."

Sin, the contrast of outgrown conditions (physical, mental, moral) with the ideal, replacing sin originating in a legendary, Satanic temptation, inducing the fabled, first, inexperienced, human pair to violate a trivial notion of his enemy, who also "walked in the garden."

Evil through misunderstood Divine activities, replacing evil through the curses of an angry God.

Salvation to greater and greater heights in the True, the Good and the Beautiful, by noble effort amid Divinely provided conditions, replacing salvation from an imaginary, future, material hell to an imaginary, future heaven.

Salvation—real, now and forever—by each one's own love and loyalty to actual Divine law, replacing the illusion of salvation through believing in anoth-

er's obedience and worth.

Jesus "the glorious instance of what you and I may become," replacing Christ, the Neo-Platonic creation, as "the only begotten son of God."

Mind the great and ultimately triumphant, spiritual force, replacing hopeless resignation to the sway of matter and sense.

Social Optimism determined to rescue society from the domination of surviving animality by the evolution of universal altruism, replacing social pessimism, which resigns society to hereditary selfish greed, on the ground that "it is human nature."

Human Nature only that which exhibits human attributes, replacing the pseudo-human, coming in man's form and bringing with it the unreasoning self-centered desires and passions surviving from brute ancestry.

Co-operation, generous labors for mutual material and spiritual ends, producing and sharing life's blessings with all mankind, i. e, applied Christianity, replacing tacit submission to the religious garbed, but ego-centric claim that "competition is the eternal natural law," i. e., professed Christianity as illustrated by Aryan nations.

Heaven the spiritual state resulting from conscious harmony with the laws of Being, replacing unearned mansions built out of the dreams of tired or imprisoned serfs in far away ages.

Heaven brought to earth by the practice of heavenly graces, replacing futile hopes of heaven bought by outside grace or delusive promises of far-off heaven made to those whose lives are sad because of unequal start, unequal help and unequal privilege here and now.

Hope of a future, ultimate, spirit, joy-life for all soul-worth, replacing the material heavens of ancient ignorance and the now unspeakably woefull hells of age-lingering vindictiveness.

A Week of Psalms of the Larger Faith.

Selected from the Poems of Frederick L. Hosmer.

SUNDAY.

The Thought of God.

One thought I have, my ample creed,
  So deep it is and broad,
And equal to my every need,—
  It is the thought of God.

Each morn unfolds some fresh surprise,
  I feast at Life's full board;
And rising in my inner skies
  Shines forth the thought of God.

At night my gladness is my prayer;
  I drop my daily load,
And every care is pillowed there
  Upon the thought of God.

I ask not far before to see,
  But take in trust my road;
Life, death and immortality
  Are in my thought of God.

To this their secret strength they owed
  The martyr's path who trod;
The fountains of their patience flowed
  From out their thought of God.

Be still the light upon my way
  My pilgrim staff and rod,
My rest by night, my strength by day,
  O blessed thought of God!

MONDAY.

Jesus.

Immortal by their deed and word,
  Like light around them shed,
Still speak the prophets of the Lord,
  Still live the sainted dead.

The voice of old by Jordan's flood
  Yet floats upon the air;
We hear it in beautitude,
  In parable and prayer.

And still the beauty of that life
  Shines star-like on our way,
And breathes its calm amid the strife
  And burden of to-day.

Earnest of life forevermore,
  That life of duty here,—
The trust that in the darkest hour
  Looked forth and knew no fear!

Spirit of Jesus, still speed on!
Speed on thy conquering way,
Till every heart the Father own,
And all his will obey!

TUESDAY.

Our Country.

"O Beautiful, my Country!"
Be thine a nobler care
Than all thy wealth of commerce,
Thy harvests waving fair;
Be it thy pride to lift up
The manhood of the poor;
Be thou to the oppressed
Fair Freedom's open door!

For thee our fathers suffered,
For thee they toiled and prayed;
Upon thy holy altar
Their willing lives they laid.
Thou hast no common birthright,
Grand memories on thee shine;
The blood of pilgrim nations
Commingled flows in thine.

O Beautiful, our Country!
Round thee in love we draw:
Thine is the grace of Freedom,
The majesty of Law.
Be Righteousness thy sceptre,
Justice thy diadem;
And on thy shining forehead
Be Peace the crowning gem!

WEDNESDAY.

The Rose is Queen.

The rose is queen among the flowers,
None other is so fair;
The lily nodding on her stem
With fragrance fills the air.
But sweeter than the lily's breath
And than the rose more fair,
The tender love of human hearts
That springeth everywhere.

The rose will fade and fall away,
The lily too will die:
But love shall live forevermore
Beyond the starry sky.
Then sweeter than the lily's breath
And than the rose more fair,
The tender love of human hearts
Upspringing everywhere.

THURSDAY.

Through Unknown Paths.

O thou who art of all that is
Beginning both and end,
We follow thee through unknown paths,
Since all to thee must tend;

Thy judgments are a mighty deep
Beyond all fathom-line;
Our wisdom is the child-like heart,
Our strength, to trust in thine.

We bless thee for the skies above,
And for the earth beneath,
For hopes that blossom here below

And wither not with death;
And most we bless thee for thyself
O heavenly Light within,
Whose dayspring in our hearts dispels
The darkness of our sin.

FRIDAY.

One Law, One Life, One Love.

O Prophet souls of all the years,
Bend o'er us from above;
Your far-off vision, toils and tears
Now to fulfillment move!

From tropic clime and zones of frost
They come, of every name,—
This, this our day of Pentacost,
The Spirit's tongue of flame!

The ancient barriers disappear;
Down bow the mountains high;
The sea-divided shores draw near
In a world's unity.

One Life together we confess,
One all-indwelling Word,
One holy Call to righteousness
Within the silence heard;

One Law that guides the shining spheres
As on through space they roll,
And speaks in flaming characters
On Sinais of the soul:

One Love, unfathomed, measureless,
An ever-flowing sea,
That holds within its vast embrace
Time and eternity.

SATURDAY.

The Mystery of God.

O thou, in all thy might so far,
In all thy love so near,
Beyond the range of sun and star,
And yet beside us here,—

What heart can comprehend thy name,
Or, searching, find thee out,
Who art within, a quickening Flame,
A Presence round about?

Yet though I know thee but in part,
I ask not Lord, for more;
Enough for me to know thou art,
To love thee and adore.

O sweeter than aught else besides,
The tender mystery
That like a veil of shadow hides
The Light I may not see!

And dearer than all things I know
Is childlike faith to me,
That makes the darkest way I go
An open path to thee.

Be thou in joy our deeper joy,
  Our comfort when distressed;
Be thou by day our strength for toil,
  And thou by night our rest.
And when these earthy dwellings fail
  And Time's last hour is come,
Be thou, O God, our dwelling-place
  And our eternal home!

SOME NEW BOOKS.

THE EVOLUTION OF A GREAT LITERATURE: NATURAL HISTORY OF THE JEWISH AND CHRISTIAN SCRIPTURES. By Newton Mann. Boston, James H. West & Co. 1905. pp. 381, 8vo. $1.50.

Mr. Mann has rendered a most helpful service to many people who have not the time or perhaps the scholar's patience to work out from original sources the significant results of what is known as the "Higher Criticism". Even the "Encyclopedia Biblica" may seem formidable to such; but in this book Mr. Mann presents very luminously, simply and, (what may be almost as important), very interestingly, the story of the Bible, in the light of the most advanced criticism. It is, we believe, the best book of its useful class yet written. In it all is the genuine sympathy and heart interest of one whose zest in his work is spiritual and vital, yet never any departure from the straight path of truth-seeking, or attempt to conceal with gracious rhetoric the sharp edges of critical reconstruction. On the whole the work is marked by good sense of proportion, although we wish the story of the Hexateuch might have been more generously dealt with. The chapter on the "Wisdom Literature" may satisfy least, perhaps; the chapter on the Pauline literature is the most thorough-going and attractively set forth, whatever may be the reader's conclusion in the matter. Mr. Mann is frankly a disciple of Cheyne and van Manen to close detail, and there are those amongst scholars most modern who deem neither of these critics wholly free from erratic tendency. One cannot yet say that the consenses of modern scholarship discards the Pauline authorship of all the epistles. Mr. Mann is almost compelling in his statement of the case; the theory he expounds certainly removes many difficulties and makes the story of Christian beginnings more logical and attractive; but there are counter difficulties not easily surmounted. The book is wisely named; it is not a mere collection of critical studies; it is the well-devised history of an evolution—brief, popular in style, with persistent literary charm, but serious, scrupulously veracious and scholarly.

CHRISTIAN ORIGINS. By Otto Pfleiderer, D. D. Trans. from the German by Daniel A. Huebsch, Ph. D. New York, B. Y. Huebsch, 1906. pp 295. $1.75.

This is a small book, comparatively, but one of no slight importance. Dr. Pfleiderer's productions are usually more voluminous, but perhaps none exceed this in immediate significance. It contains indeed no novelties of view; but for incisive, clarifying forth-setting of the underlying issues which separate modern theology from that of days past, it has rare value. Each chapter cuts through the maze of a vast accumulation of scholarship regarding its special theme, a straight, simple path to its converging significance in the story of the beginnings of Christianity. The tone is fearless, the method scrupulously scientific, the process logically consequent, the result clear-cut and compelling. Book I., dealing with the "Preparation and Foundation of Christianity" takes up in turn the contributing elements of Greek philosophy, the Jewish-Greek philosophy of Philo, and the preparation in Judaism; then in a nobly luminous chapter analyzes the story and tradition of Jesus, spoiling not a page of it with obscuring idealism, yet missing not at all the essential note of reverence; and follows this by one of the most suggestive chapters in the book, on the Messianic Congregation. Book II unfolds the development of Christianity after the death of Jesus, the chapter titles being, The Apostle Paul, The Three Older Gospels, The Gnostic Movement, The Gospel of John, The Establishment of Church Authority.

Prof. Pfleiderer accepts to the full the most simple and human interpretations of the development of Christianity. All element of the "miraculous" is frankly excluded. The story of Jesus is searchingly direct; the development of his conviction of Messiahship, the severe logic of his culminating heroism and martyrdom, the simplicity of his ideal of the Messianic Kingdom, into which Dr. Pfleiderer attempts to read no modern idealism in sociology but keeps his conceptions natural in the relations of contemporary setting—all this is worked out concisely but adequately. Dr. Pfleiderer plainly does not accept the vanManen theory of the ungenuineness of Paul's greater epistles, but his treatment of their significance in developing Christianity is unevasive and thorough-going. One lays the book down after reading with a wholesomely well balanced conception of what the writer has purposed to set forth, and with vigorous confidence that behind what he sets forth is abundant reason and scholarship. Incidentally one must note that the translation is not faultless; the persistent use of Jacobus for James seems unpardonable to English readers.

NEW YORK UNITARIAN HEADQUARTERS AND BOOK ROOM

104 EAST TWENTIETH STREET, NEW YORK.

SOME GOOD BOOKS FOR UNITARIANS TO BUY

MINOT J. SAVAGE, D. D.			
Life's Dark Problems	$1.35	postage	$ .12
Pillars of the Temple	.90	"	.10
Life Beyond Death	1.50	"	.13
THOMAS R. SLICER.			
Power and Promise of the Liberal Faith	.75	postage	.08
One World at a Time	1.35	"	.13
CHARLES F. DOLE.			
The Religion of a Gentleman	1.00	postage	.08
The Smoke and the Flame	.80	"	.09
The Theology of Civilization	1.00	"	.08
SAMUEL M. CROTHERS.			
The Understanding Heart	1.00	postage	.09
The Endless Life	.75	"	.08
JABEZ T. SUNDERLAND.			
The Spark in the Clod	.80	postage	.08
The Bible: Its Origin and History	1.25	"	.13
NATHANIEL SCHMIDT.			
The Prophet of Nazareth	2.50	postage	.18
OTTO PFLEIDERER.			
Christian Origins	1.75	postage	.10

Publications of the American Unitarian Association, Unitarian Sunday School Society, George H. Ellis Co., and other Unitarian literature on Sale.

UNITARIAN TRACTS FOR FREE DISTRIBUTION

OFFICE HOURS—9:30 a. m. to 1:00 p. m.; 2:00 p. m. to 5:00 p. m.

Closed Saturday Afternoons and All Legal Holidays.

MISS FLORENCE BISCHOFF, Clerk

BE diligent and faithful, patient and hopeful, one and all of you; and may we all know, at all times, that verily the Eternal rules above us, and that nothing finally wrong has happened or can happen.

—CARLYLE.